[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

Vol. XXXIX.—New Series, No. 1703. LONDON: WEDNESDAY, JULY 10, 1878. { PRICE 5d. POST-FREE 5½d.

CONTENTS.

Leading Articles:
Lord Beaconsfield's *Coup de Theatre* 681
The House of Commons and Sacerdotalism ... 681
Greece in the Congress 682
Religious Tests for Parliamentary Candidates 683
The late Rev. Samuel Martin 683
Literature:
Meyer on the Gospel by St. Matthew 684
The Expositor 685
The Monthly Reviews 685
More Magazines for July 686
Mr. Jenkins' Motion on Ritualism 687
Suggested Settlement of the Burials Question... 688
The Bishopric Bill 688
The Pan-Anglican Synod 689
The Reformed Episcopal Church 689
Summer Meetings of the Liberation Society 689
Religious and Denominational News:
Christ Church, Westminster-road 690
The Home for Little Boys 691
Election Intelligence 691
The Week 693
Sketches from the Gallery 693
Correspondence:
Preparations for the Next General Election 694
Mr. George Howell and the Constituents of Greenwich 694
The Representation of Aylesbury 695
Colleges and Schools:
Regent's Park College 695
Hackney College 695
Western College 696
Bristol Congregational Institute 696
The Congress at Berlin... 696
Epitome of News 699

LORD BEACONSFIELD'S *COUP DE THEATRE.*

The speculations which have naturally sprung out of one of the vague clauses of the Anglo-Russian Agreement, so prematurely divulged, have been realised by the publication of the Convention of Constantinople, which was concluded as far back as June 4 between Sir A. H. Layard and Safvet Pasha. This remarkable treaty, which declares that the new frontier of Russia in Armenia is final, provides against the "invasions of intrigue and incendiarism under the pretence of Turkish bad government"—pretty strong expressions to apply to a Power with which this country is at peace—by expressly conferring upon England a voice in the good government of all the Asiatic peoples of Turkey, and authorising our Government to occupy the island of Cyprus on the Syrian coast as a first step in that defensive alliance which obliges us to protect the Asiatic dominions of the Sultan against aggression. Although in the Annexe it is provided that should Russia relinquish her recent conquests in Armenia—which have now been formally sanctioned by the Berlin Congress—the Convention comes to an end, and the island must be evacuated, there is not the least likelihood of such a result.

The British nation is thus committed to novel and tremendous responsibilities, the far-reaching results of which it is impossible to predict, without either its knowledge or consent. We may be said to have woke up yesterday morning to find our traditional international policy revolutionised. The change effected by Lord Beaconsfield's Cabinet, whatever may be its issues, is irreversible. No adverse decision of Parliament, no expression of popular disapproval, can undo it. It may be said that the Government have only followed diplomatic precedents, and that an engagement of this kind could not be discussed or made public before it became a *fait accompli*. But there is, we believe, no instance of this country having been committed by its rulers to such grave responsibilities without some previous warning. It is a case in which constitutional Government, so far as foreign relations are concerned, has been literally superseded. Lord Beaconsfield, with of course the previous consent of the Crown, has taken just such an independent course as Prince Gortschakoff might at any time take in conjunction with the Czar. There is as little national control in the one case as in the other. There is, indeed, no Parliament which could oblige the Russian Chancellor to resign, while such might be the result as respects our Prime Minister of an adverse vote of the Legislature. Such a vote would, however, be utterly useless. Parliament cannot disavow a treaty formally ratified, and the British nation is pledged to carry out the provisions of the Convention of Constantinople whatever be the consequences.

We suppose it must be assumed that Russia was beforehand acquainted with, and acquiesced in, the arrangements proposed by this treaty, and that the needful explanation was given when the article referring to Asiatic Turkey in the Anglo-Russian Memorandum was being discussed by Count Schouvaloff and Lord Salisbury. With regard to the other Powers there is more doubt. The contention on the part of our Government until lately has been that the Eastern Question was essentially a European Question. From this position they have departed—first, by a secret agreement with Russia as to the basis of a a settlement in Congress, and next by a secret convention with Turkey by which her Asiatic dominions are made over to our exclusive protection. How is this clandestine arrangement regarded by France, which until lately has claimed an equal voice in the disposal of the Ottoman Empire; by Italy, which also has pretensions to be consulted; and by Austria, which could hardly regard without concern the initiation of a policy which should place the Porte under English tutelage? If all these Powers knew of the project beforehand, there was no adequate reason why the information should be withheld from the British Parliament. If they were *not* initiated into the secret, the consequences may be very serious, and may result in combinations to thwart the ambitious policy of the British Government.

But apart from such contingencies which depend upon the turn of events, the outcome of the responsibilities which Lord Beaconsfield and his colleagues have assumed on behalf of the British nation may well be discussed with anxious interest. The one certain thing is that we are pledged to maintain and defend the integrity of Asiatic Turkey—and we alone. In this matter we have separated ourselves from the rest of Europe, and undertaken a task which they cannot fail to view with jealousy, if not with anger. And this is the least difficult part of our engagements. No doubt it would be a good thing for the Sultan's subjects that order and good government should be guaranteed by a foreign Power. But how can that desirable object be carried out unless our Government have absolute authority? If that be conceded, then England becomes the ruler of Asiatic Turkey; and the next step is annexation. If it be not conceded, how are we to insure good government? Why should the Sultan, when his dominions are guaranteed by us, be in a hurry to fulfil the conditions annexed to the engagement? If he should happen to be deposed, should we be bound to reinstate him, or should we have a voice in the settlement of affairs should he be relegated to private life? What, under the new *régime*, is to be done with the tribe of corrupt, plundering, and, as Lord Salisbury designates them, the irreclaimable pashas? Would they be miraculously reformed by the knowledge that their country was under British protection? What would they care for being guaranteed against Russian aggression, if their *régime* should be brought to an end by our intervention, and the Turkish treasury were no longer under their control; and what would be the result if they found themselves gradually superseded by British administrators? The relations that are to be entered upon between ourselves and the subjects of the Sultan are as dangerous, because undefined, as well could be. Such a relationship has never answered its specific purpose in the history of the world. Either the pashas will be dominant—in which case our good advice will not be followed—or England will have to govern Asiatic Turkey, that is, to annex it.

Such are the fearful responsibilities which have been suddenly brought upon the British people without their knowledge. Such is the development of Lord Beaconsfield's fantastic Oriental policy. So far as we can see, it means larger military forces, a bigger fleet, and a yearly increase of national expenditure, which would pay for the fee-simple of the island of Cyprus ten times over. We shall be mixed up with all the troubles, the intrigues, and revolts of the barbarous population of that vast territory. We shall have earned the enmity of Russia and the jealousy of other European Powers. We have taken upon ourselves to make a nation out of the most varied fanatical and heterogeneous materials. The prospect is truly appalling. Modern history does not record an instance in which so stupendous a task has been undertaken on such slight pretences. And it is for this act of high-handed Imperialism; this fiat of a Tory Government—which involves the present generation in onerous engagements, and binds England for the future—that an audacious Prime Minister is to be welcomed back to England with acclamation, as though by a statesmanlike stroke of policy he had conferred an inestimable blessing on his country?

THE HOUSE OF COMMONS AND SACERDOTALISM.

The opinion formed of Mr. Jenkins' speech and motion relative to Romish practices in the Church of England, and of the debate which followed, will entirely depend on the point of view from which they are regarded. All three will, we have no doubt, excite the anger and the ridicule of the party whose proceedings Mr. Jenkins denounced. They will be annoyed at what they think the presumption of the honourable member in dealing with such a topic, and still more at the respectful reception accorded to his statements. They will exclaim against the Erastianism involved in his main position, and vehemently object, not merely to the appointment of a Royal Commission, but to the other means which, it was suggested, might be adopted by the State to check the efforts of those who are seeking to un-protestantise the Church. And if *they* do not do so, others will note the fact that the sacerdotalism so rampant in the Church has found no defender in the House of Commons. Nevertheless, the cool-headed and sagacious members of the party will see that, after all, their position has received no serious damage, and that they can submit with great composure to any temporary discomfort which this discussion may have occasioned them.

In some respects, the success of Mr. Jenkins was undoubted. He secured a degree of respectful attention which, under existing circumstances, might have been denied to him. He was allowed to make, without interruption, and almost without protest, a series of statements of the gravest kind touching the present drift of opinion and practice in the English Establishment, and was praised—and justly praised—on both sides of the House for the ability and discretion with which he had handled a great and difficult subject. He had the yet greater satisfaction of finding that, as regards the main body of facts on which his

motion rested, there was no denial of their accuracy, and no attempt to diminish their importance. The nature and the extent of the evil which he exposed were admitted, and deplored, by those who had the strongest reasons for adopting a different line, had that been possible. There was no denial of the right of the State to appoint the proposed commission of inquiry. Even the Chancellor of the Exchequer, who insisted that the Church was not as subject to the State as the mover had declared it to be, admitted that it may be necessary for the State either to arm the Church with power, or to take power itself, to restrain breaches of the contract existing between Church and State. Only Mr. Jenkins' proposed remedy was objected to; and that is a point respecting which a wide difference of opinion may obviously exist.

The objection of the anti-state-churchman is, that the appointment of a Royal Commission involves the acknowledgment that the subject is one with which the Crown may properly deal; and the further acknowledgment that it is possible to uproot the evil without putting an end to the Establishment. Mr. Jenkins, however, spoke as an Englishman, a Protestant, and a member of the House of Commons, and not as a Dissenter, or a disestablisher, and yet we suspect that the opinion will widely prevail that the cause of disestablishment—about which he was silent—will gain more from his motion and the subsequent debate than will the cause of Protestantism, so far as it is associated with the Establishment.

Mr. Hope, who has a habit of blurting out truths that wiser men would withhold, summed up his objections to a commission by declaring that, "if the honourable gentleman succeeded in his device, he would succeed in putting all parties in the Church, Ritualists and Evangelicals alike, at sixes and sevens, in sowing so much dissension, and in provoking so bewildering an inquiry, that the result would simply be the disestablishment of the Church." Other opponents of the motion were more discreet, if also more feeble in their resistance. The proposal was "inopportune." It was a reflection on the bishops, who were doing their duty. The opinions and practices objected to were confined to but comparatively few cases. A case of urgent and paramount necessity had not been made out. A commission would do little good, and would occasion heartburnings and other evils. The Public Worship Act had not been sufficiently tried, and, if it proved inefficacious, further measures of repression could be adopted. And, finally, Sir Stafford Northcote begged the mover to relieve the members of the Church of England from an embarrassing position, by not forcing to a division a proposition to which they objected; lest they should appear to countenance opinions and practices of which they strongly disapproved. Mr. Jenkins had clearly raised a discussion upon a very unpleasant subject, and the chief anxiety of most of the members of the Church of England who spoke was to get it out of the way with as little delay, and as little practical result, as possible.

That proved easy enough; but what about the substantial purpose of Mr. Jenkins' statements and his practical proposal? Will the Prayer-Book Revision Society, which gave such little influence as it has in support of his motion, be satisfied? Will the Church Association be more hopeful, as the result of this debate? Will the Evangelical party in the Church have their fears for the future of their Church allayed by the smooth and languid utterances which were thought sufficient for the purpose of meeting the motion of the member for Dundee? The *Record*, in its blind optimism, may regard the debate "as a heavy blow to the champions of auricular confession, secret fraternities, and lawless innovation"; and may consider it "another demonstration of the unabated antipathy of Parliament and the country to the Romanising conspiracy." Men of intelligence and candour will arrive at a very different conclusion. They will see that the supposed "heavy blow" at sacerdotalism is no blow at all, and that the demonstration of antipathy is confined to empty words. They will judge, from the paucity of the attendance on this occasion, and the languor of the discussion, that the House of Commons regards what is going on in the Church of England with indifference; or else they will conclude that it is unwilling, or unable, to adopt really effective means of checking the sacerdotal party. Repeated reference was made to the fact that the Legislature has passed the Public Worship Regulation Act; but it was forgotten that that Act deals with ritual only, and not with doctrine, and that if it were as good and workable an Act as it has proved to be otherwise, it would leave untouched the greatest portion of those evils the existence of which was proved in Mr. Jenkins's speech. The Act is but about three years old; but its failure to secure its avowed object—the putting down of Ritualism—is palpable to the least observant. So fruitful in legal disasters has it proved, and so fruitful also in the irritation which it has occasioned, that it is notorious that some of the bishops—who are relied upon to repress the innovators—are determined, at all risks, to confine the operation of the Act within the narrowest limits. And as for the further powers with which, the Chancellor of the Exchequer says, the Church or the State can be armed, if the necessity for them is proved, does anyone suppose that either the present Parliament, or that which will succeed it, will embark on the troubled sea of excitement and of agitation which would follow a further pursuit of the policy adopted impulsively and with so much heat in 1874?

The real value of this discussion lies, in our opinion, in the educating influence which it is likely to have on those members of the Church of England who care more for Protestantism than they do for Establishment; as well as on others who have been taught to believe, and have believed, that that Church is a bulwark of Protestantism, and that disestablishment would, in that respect, seriously weaken it. These will see that the Romanising party in the Church will be let alone by Parliament, till Parliament summons up the courage to deal with them in a fashion too decisive for adoption at the present moment. It refuses to do anything now, lest it should promote disestablishment. It will presently discover that for the deadly disease which now afflicts the Church disestablishment is the only cure.

GREECE IN THE CONGRESS.

THE settlement of the new boundary for Greece is a good illustration of the manner in which our Plenipotentiaries have, throughout these negotiations, grudgingly served the inevitable, but in such a manner as to lay up materials for future conflict, and at the same time to ensure the antipathy of all the races unwillingly benefited. Greece is to have a band of territory some sixty miles in breadth added to her northern limit. But this addition is marked by no satisfactory natural boundary. It is coincident with no division of races. In fact, if the information given by foreign correspondents is correct, it will include a population more strongly Mohammedan than is generally found in Epirus, while it excludes genuine Greeks who will longingly stretch their hands to their emancipated brethren across the border. The concession is the very least perhaps that would enable the Greek Government to keep the peace; if indeed that be possible while the self-emancipated Cretans are flung back to their persecutors. Meanwhile, the Congress does not condescend to details. It has too much respect for Turkish sensitiveness. All it does is to "invite the Sublime Porte to come to an understanding with the Government of the Hellenic Kingdom for the rectification of the frontiers," while it expresses an opinion that the new line should be drawn from the valley of the Peneus to that of the Thyamis. Of course such a line might be drawn very variously, and therefore, "in the event of difficulties arising, the Powers are ready to render their good offices as mediators between the two States." But if the Greeks have learned anything by their Congress experiments it is surely the inexpediency of referring any question of the kind to such arbitration until they have succeeded in making themselves a good deal more unpleasant to Europe.

For what did Lord Beaconsfield say in the "remarkable," the "able," the "eloquent" speech with which he enlivened the proceedings for the space of one quarter of an hour? "Epirus and Thessaly had been upon the whole pacific," and therefore it was plain they preferred being left under a system of organised robbery. Now, when we remember the reasons that have restrained Greece from flinging herself upon the rear of the Turks after the downfall of Plevna, such an argument appears even a more cold-blooded piece of cynicism than our insular attitude towards Roumanian indignation, or the despair of Batoum. There is no reason to doubt that if the Athenian Government had not put strong pressure on the wilder elements of its northern population, both Thessaly and Epirus would have broken out into a blaze which would have made the re-establishment of Turkish misrule more impossible than in Bulgaria. Nay, it is even probable that such a blow would have been the end of Turkey in Europe. And why was the blow withheld? Because the most urgent representations were made by the then Foreign Minister of England that the interests of Greece would be better served by prudence and peaceful negotiation than by any rash violence. And if no formal pledge as to the nature of the benefits to be conferred was given, at least there was an honourable understanding that the reward promised to Greece for remaining quiet was the advocacy of Great Britain in the final settlement. This part of the foreign policy of the Government elicited a far more unanimous approval than even the brilliant flank march from India. And when it was announced that England would strongly urge the admission of Greece to the Congress, both Ministerialists and Opposition united in a hearty chorus of approval.

But how have these fine professions been carried out? Greece was indeed admitted to a "consultative voice," when her own fate was to be decided. That is, she was graciously permitted to plead her own cause without having a vote upon it. But it scarcely needed the advocacy of Great Britain to secure this; and upon the really important issue, that advocacy appears to have been a mockery and a delusion. The case of Crete was stronger even than that of Bulgaria. The island has been practically independent for some time past. And this result has been secured, not by Russian intrigue, or ambition, or meddling, but by the courage and endurance of the oppressed inhabitants. Besides, there was no difficulty about the destiny of Crete. Its only ambition is to carry out its ancient traditions, and to share the fate of Greece. No despotic susceptibilities, no fears about India, would be touched by such an arrangement. For whatever causes of dissatisfaction with Greece there may be, at least no one is afraid of her; and when we find how little effort appears to have been made to secure to these unfortunate islanders the permanence of a triumph already achieved, surprise might well yield to the suspicion, since justified, that there was some consideration yet unrevealed. At any rate, Greece is bitterly disappointed, and the Cretans, for the present at least, not less so. Both of them will, like the Bulgarians and Roumanians, regard us as selfish marplots who, for our own interests or our own whims, have postponed, till the end of another savage struggle, the achievement of their inevitable destiny.

But this is not all. A glance at the map will show that Epirus and Thessaly belong to Greece not only by old association but by the configuration of the land. A strong barrier of mountains separated them from Macedonia and Illyria, and this barrier is not the less a natural boundary in modern times. But after Lord Beaconsfield had virtually taunted Epirus and Thessaly with the quiescence he had himself enforced by threats and promises, he added that to make these over to Greece would be something very like a "partition of Turkey," an unholy trans-

action, in which he of course could have no hand. Lord Beaconsfield has cultivated phrases until their pompous repetition gives him all the satisfaction that other people expect only from facts. He has consented to the final severance of Roumania and Servia from the Turkish Empire, he has joined in compelling the surrender of Bulgaria, he has given over Bosnia and Herzegovina to Austria, he has even winked at the Russian acquisition of Batoum. But if reporters are to be trusted, he goes on talking about strengthening the integrity of the Turkish dominions just as if nothing had happened. And a rearrangement which would give more satisfaction to Europe, and have a better promise of permanence than any other point of the new treaty, is set aside with a pious deprecation of any "partition of Turkey!" What can be the meaning of it? Is it not an ominous circumstance that Russian objections and English policy seem on this vital point to have been in wonderful accord? Russia wants to keep Greece weak, and Lord Beaconsfield wants to keep Turkey strong. The one aim is possible, the other is not. But those who send out a visionary to do practical work must take the consequences.

RELIGIOUS TESTS FOR PARLIAMENTARY CANDIDATES.

IN a letter from a correspondent given in another column, the case for the questioners of Mr. George Howell—or at least the case for those who maintain as an abstract principle the right of questioning a Parliamentary candidate upon his religious opinions—is stated with considerable ingenuity and force. Mrs. Perrier draws a distinction between "that legal injustice known as the Test Act," and what she holds to be a reasonable desire on the part of the religionists forming a majority of any constituency to choose a candidate "who shall represent their religious as well as their political opinions." The distinction is plausible, but it is not so far reaching or decisive as our correspondent supposes. For if the majority of a single constituency may fairly insist on having representatives of the religious as well as of the political opinions it favours, why may not the composite majority formed out of all constituencies do the same thing? But this was precisely the principle of "that legal injustice known as the Test Act." British Protestantism, firm in its devotion to "our glorious constitution in Church and State," protected itself by tests both of political and religious allegiance. No non-juring bishop was allowed to remain a member of the House of Lords, and no non-juring layman could take his seat in the House of Commons. This was the political test imposed. This exists substantially unaltered still, and so far as we are aware no one proposes to alter it. Taking the electors of Great Britain and Ireland as a whole, they would decidedly object to have the settlement of the Crown and the fundamental constitution of this country exposed to revolutionary propositions in every session of Parliament. They therefore think it no hardship if those whose Republican ideas prevent them from taking the oath of allegiance are excluded from the House of Commons. Similarly the Protestants of Great Britain, being in an enormous majority, thought themselves justified in insisting that Parliament should represent their religious as well as their political opinions. They considered it just as dangerous to touch the question of the Church as the question of the Crown. And, therefore, they insisted upon excluding from the House of Commons all who did not make formal profession of adhesion to one of the National Churches.

But during this century a better opinion has prevailed. It was felt more and more that the business of Parliament was not with the spiritual but with the secular affairs of the nation. And in proportion as this feeling gained ground, the conclusion became irresistible that a man might be a very good legislator even although he were a very objectionable heretic. It was this conclusion, and not the desire to give different denominations representatives in Parliament, that furnished the most formidable weapon against the Test Act. The nation did not in the least surrender its right to impose tests on Members of Parliament in cases where tests might be expedient. It retained them, as we have seen, on the gravest constitutional questions, and it abolished them gradually in matters of religion, only because convinced that they could not serve the national interest. Mrs. Perrier argues as though the object of the abolition of tests had been to enable Roman Catholics, Methodists, Independents, and others to have their sectarian views represented. We can only appeal to history, which very conclusively shows that the object was nothing of the kind. For, indeed, guarantees were taken that no sectarian interests should presume to put themselves in rivalry with those of the established religion. The purpose of the abolition of tests, so far as Parliament was concerned, was simply to give the widest possible range for the selection of political talent altogether apart from the question of religious opinion.

Now Mrs. Perrier endorses that principle on the wider scale, but thinks that we may very well dispense with it on the smaller arena of the separate constituencies. She would hold it not only inexpedient but unjust for a majority compounded out of all the constituencies to enact that no Unitarian should be admitted to Parliament. But, if we understand her rightly, it would be perfectly fair, and might even be desirable, for a majority of Trinitarians—say, for instance, in Greenwich—to insist upon having a candidate who should represent their religious as well as their political opinions. Now, of course in a free country constituencies will do as they please whether we like it or not. All we can say is that they are very badly advised when it is suggested to them to act in direct contravention of a principle deliberately adopted by the enlightened opinion of the whole nation. And this is a principle for which the Liberal party is specially responsible. Therefore it is always a circumstance of peculiar shame when the section of the political world specially responsible for the adoption of the principle we have pointed out, repudiates it in fear of local prejudice. If it was a disadvantage to the whole nation to have its selection of legislators narrowed by theological or ecclesiastical tests, it is equally a disadvantage to any particular constituency. Nay, it is more necessary to insist upon the principle now than it was before the Test Act was abolished. For the religious question being then a foregone conclusion, attention could be given to politics. But in the present day, if once theological interests were admitted, all political questions would be merged in a scramble of the sects.

Of course, there are mixed questions, like those of the Burials Bill and disestablishment, in regard to which political principles are often modified by religious beliefs. But even in such cases, as Liberals, we have to do only with the political principles, and not with the religious beliefs. "How," exclaims Mrs. Perrier, "could a constituency of staunch Churchmen be represented by a conscientious Nonconformist" in the discussion of such questions? Our reply is that this depends altogether on the political principles associated with staunch Churchmanship. A constituency of staunch Churchmen, after the pattern of Mr. Mackonochie, might very fairly be represented by a conscientious Nonconformist who would consent to make disestablishment the first point in his political creed. On the other hand, a constituency of Radical Nonconformists might do worse than accept as a candidate a Ritualistic Churchman who longs for liberation from the State. It is perfectly true that in such instances political opinions are directly affected by religious beliefs. But it is equally clear that in the cases we have supposed the political principles only, and not the religious beliefs, would be the points of importance. If those who are confused by Mrs. Perrier's ingenuity would reflect upon this very real distinction, they would no longer be perplexed by the false one she desires to lay down.

THE LATE REV. SAMUEL MARTIN.

The death on Friday last of the Rev. Samuel Martin, of Westminster, will excite in many homes throughout the world where the English language is spoken, a feeling scarcely different from that which accompanies the tidings of the loss of a parent. Other men have been admired, other men have been reverenced; but of Mr. Martin it may be said with peculiar emphasis that he was loved. Living, he enjoyed the widest affections; dying, he will have tears such as are seldom shed over the graves of the most honoured of men.

Mr. Martin was born at Woolwich on April 28, 1817, and owed, in common with so many who have afterwards been the greatest representatives of Christianity, his earliest religious impressions to the teaching and the example of his mother. Some years of his early life were spent in the communion of the Established Church. The family then attended Salem Chapel, of which the Rev. Thomas James was minister—a name well known to most of our readers, not only for his own services, but as the brother of John Angell James. Through the influences there received, Mr. Martin was induced to offer himself as a missionary to the London Missionary Society. Concerning his life immediately after this, and also concerning his college life, we have received the following interesting communication from the Rev. Henry F. Holmes, of Buckingham, who is almost the last surviving student of Western College who was contemporary with Mr. Martin,—

It is but very little that I can tell you of my old friend and fellow collegian Samuel Martin, beyond what is known to the general public.

He entered the Western College as a missionary student, after having had some previous training elsewhere, I believe under Mr. Cecil, of Turvey, in Bedfordshire. The term for missionary students was the shorter one, viz., three years. Mr. Martin left our college in 1839, so he must have entered in 1836. The tutors were the Rev. Dr. George Payne and the Rev. W. Pope, but his studies were prosecuted chiefly under the senior tutor.

Mr. Martin was a very diligent and conscientious student, and he derived the greatest benefit from the somewhat severe mental training through which Dr. Payne was accustomed to take his students. Many years after we both had left the college, and when Mr. Martin was in the height of his popularity, we were one day speaking of our revered tutor and the pains he took with his students to make the most and best of them, when Mr. Martin remarked, "I believe I owe a great deal of my usefulness as a public teacher to a faculty for the development of which I must always feel I am indebted entirely to Dr. Payne. Under his wise and vigorous mental training I was enabled to acquire a power of analysis which has been of the greatest use to me in my ministry ever since."

But the one thing in Samuel Martin which most deeply impressed all his fellow students, from the very beginning of his intercourse with them, and which continued in a marked degree all through his collegiate course, was his simple but deep-toned and earnest piety. There was a reality in his religion, a spirituality of thought and feeling pervading his daily life which struck us all very forcibly, and which I believe exerted a potent, although silent, influence for good upon all the inmates of the college.

Mr. Martin was very popular as a preacher while a student. His ministry was simple but intelligent, at times was full of pathos, and always practical and deeply experimental. To many—and to none more than his fellow students—it was a marvel how one so young could preach with so much spiritual power, or introduce into his sermons so much of true and healthful Christian experience. Some of us can better understand the matter now, but even at this date, with the teachings of many long years, in looking back upon the past we cannot but feel that Mr. Martin's sermons often displayed an acquaintance with the varied phases and workings of Christian life which was both unusual and extraordinary in one so young.

The first settlement of Mr. Martin was at Highbury Chapel, Cheltenham, but I do not think his ministry there was so successful as to satisfy himself or his friends, and consequently it was not of long duration. He removed from Cheltenham to Westminster, and there, as is well known, his ministry and his Christian manhood were a mighty power for many years.

Our paths lay wide apart, so that we did not often meet after we both had got into our work, but whenever I had the pleasure of seeing my friend, I found him the same simple, pious, unostentatious, earnest Christian man I had ever found him in our earlier days. His popularity had done him no harm, but had rather given a charm and grace to his humility in the view of his humbler brethren.

P.S.—I believe Mr. Martin gave up the missionary work under the advice of his physician, and with the sanction of the board of directors.

The church to which Mr. Martin was invited after leaving Cheltenham was the one occupying a building erected in 1841 on the site of the old Westminster Hospital. By that time Mr. Martin's name had become well known, and the preacher of Cheltenham was invited to the first pastorate of the new church—a pastorate of which none then could imagine the influence. Immediately after this he was recognised as a man of singular moral and spiritual power in the pulpit, while his manners gave a charm to personal intercourse with him, which only those who have enjoyed that intercourse can understand. In the old building Mr. Martin's

name became famous, and there he did his best work. A new and more pretentious place of worship was erected in 1865—the place now so well known as Westminster Chapel—but, on the whole, we very much doubt whether Mr. Martin enjoyed the new as well as he did the old church. When that new place of worship was erected it was considered to be the noblest edifice connected with London Congregationalism. Those who knew Mr. Martin will well remember how he listened for the voice of God in all his movements. He had to listen here, and therefore said at the opening that God in his providence seemed to bid him to engage in the good work, and he had no option but to engage in it. Many who took part in those services—Dr. Brock, Dr. Binney, Mr. Bidgood—are now dead; but Dr. Cumming, Mr. Newman Hall, Dr. Mellor, and Dr. Edmond are still alive.

It is difficult, and yet it should not be difficult, to characterise Mr. Martin's thirty-six years' work in London. Nothing in it is so notable as the man himself. The few external facts of his life are no more than they might have been of any unknown and unnoticed Nonconformist minister. But the difference between one man and another with regard to the weight of such facts is great, and it was never greater than in Mr. Martin's case. He had essentially distinguishing features. From our own intercourse with him, as well as from what we have known of him from his preaching and from his published discourses, we should say that if he ever had the vulgar ambition of being a great man, either in the pulpit, or the platform, or in a committee, he had entirely conquered it, and that very early in life. But, we imagine, that he never had such an ambition. You could not hear him, still less could you spend any time in his study with him, without feeling that everything of that kind was utterly foreign to the man's nature. Platform work is good work, but he did not like it. The best, we think, that he ever did was, when—much, we imagine, against his natural inclination—he delivered his whole soul respecting the connection between Church and State at the Liberation Society's meeting at the Whittington Club in 1861. None who heard that speech, full of spiritual fervour and power, are ever likely to forget it. For ourselves, we may say that it is the only platform speech that we remember to have heard from him. It was evidently delivered under stress of conscience, and it proved that, of all opponents to the State-Church, the so-called "religious Dissenter" is the most uncompromising and the most severe. Once again he appeared before the Liberation Society, viz., when he gave an address to young men, with whom he was always so well at home. There you had, as ever, reference not to the external facts of politics, or to surrounding circumstances, but to everlasting spiritual principles. His appeal to the young to carry on the work of their fathers was the most impressive that we have ever heard, given as it was with that blended solemnity and pathos in which he was altogether unequalled. But the fullest expression of his Nonconformist principles was given in his address as president to the autumnal meeting of the Congregational Union in 1862. To this, however, we need not now more especially refer, for it is one of the standard vindications of Nonconformity. As a preacher those who heard him most often are the best qualified to judge. What their judgment is we know. His style had a remarkable idiosyncrasy. We have read the old Puritan divines, who are generally supposed to typify all orders of preaching, but we do not know of one who could be the type of Samuel Martin. He had wonderful tenderness and severity. For a preacher to the spiritual man he was almost unequalled. He dealt, as far as we have been able to judge, very little with modern criticism, or philosophy, or evidences, but he did try to exhibit the loving heart of God to both the loving and the unloving heart of man. He did this with an unsurpassed beauty of feeling. Some have said, and often with great truth, that "the voice is the man." Mr. Martin's voice accorded singularly with his nature. There was in it always a softened minor tone from which you caught, not as sometimes from that tone, querulousness or small self-assertion, but a sustained sympathetic power. It was a voice to break hard and to heal broken hearts. What healing it has given to those who have heard it when it was intended to heal, only those who have heard it can know. For it expressed the greatest depth of one of the greatest of hearts. Could you see into that depth, as in instances it was possible to do, you could understand for once at least, something of the pure, lovely, majestic beauty of holiness, and possibly understand more than you ever did before of the wonderful pity, tenderness, and love of the heart of the God-Man who is all Love.

As is well known, Westminster Chapel was a sort of St. Margaret's Church to Nonconformist members of Parliament. Here, in the olden times, you might see Mr. George Hadfield, Sir Francis Crossley, Mr. Barnes, and others, and in the newer times some other members, but the new place never seemed to have the homeliness of the old.

Mr. Martin was not well known as a writer, yet we can count more than forty separate publications of his, besides the "Westminster Chapel Pulpit." Nearly all these are reprints of addresses. His first publication was in 1847. It was, characteristically, an address to children, and entitled, "Light in Life's Morning." For years after this he was one of the most popular lecturers for the Young Men's Christian Association, beginning in 1848 with "Deeds from Thoughts"—an inaugural address to that body. In the same year we find "Sermons on the Cares of Youth." Next year came the remarkable lecture delivered to the Young Men's Association on "Money"; then "Instruments of Industry," and after that sermons and addresses with great rapidity. Indeed, from 1848 to 1868 Mr. Martin let no year pass without addressing those outside of his own church. Then came a gradual decline, contemporary with decline of health. In 1873 he wrote of the "Revival of Spiritual Life." In 1878, only a few weeks ago, we noticed in these columns his last work, "Comfort in Trouble." We said of the addresses contained in that small volume, "Their characteristics are tenderness and sympathy, with loving representation of the loving God." And such is the message that he has left for those who now need comfort for their trouble concerning him.

Mr. Martin has been in weak health for many years, and lately in a state of great nervous debility. In that state he sank to rest on Friday, a little after midnight. Years ago (1851) Mr. Martin quoted in a sermon on the death of Miss Sarah Smith the words of Lady Powerscourt, "There is nothing ugly in Death to the believer. Nay, there is honesty in his countenance." And he said then, "To be taught to love goodness in God's best children is a result which makes even this transient stay most precious." That has been the teaching of Samuel Martin.

The funeral service took place, as arranged, this morning, when a large congregation gathered in Westminster Chapel. Amongst those present were the Revs. Dr. Raleigh, J. G. Rogers, A. Hannay, Newman Hall, W. Braden, the Earl of Shaftesbury, and a large number of the Congregational Ministers of London. The coffin (of oak) was placed in front of the pulpit, and was covered with flowers. The pulpit, also, was draped in black, and beautifully festooned with lilies, roses, &c. The Rev. Dr. Simon conducted the devotional portion of the service, after which the Rev. J. C. Harrison gave an elaborate address on the character of Mr. Martin, emphasizing especially his tenderness, his strength of will, his devoutness, his total self-devotion to Christ. Dean Stanley then pronounced the benediction. The coffin, which was carried through the chapel, was followed by nearly all present. The funeral procession left for Abney Park a little after noon, followed by a large number of friends.

A HOLDER OF CHURCH LIVINGS.—The Earl of Aylesford has long been a prominent figure at court, and has more recently become a prominent figure at another court. But who *is* the Earl of Aylesford many people are just now asking? They know that he went with the Heir Apparent to India, and that the most distinguished and gracious lady but one in the land was sponsor for his infant daughter—the poor child will need a godmother badly enough, and, happily, has a good one—but beyond that, outside the ranks of "society," the Earl of Aylesford was unknown. His lordship is patron of seven livings, viz., Ashby Magna and Saxelby, Leicestershire; Bedworth, Bickenhill, Meriden, and Packington, Warwickshire; and Ditton, in Kent; and to two of these he has actually presented. Oh, ye ninety-seven bishops assembled in the Pan-Anglican Synod, ye royal commissioners appointed to inquire into the abuses (*if any*) connected with patronage in the Church, and especially you, my Lord Bishop of Peterborough, can you bestow a passing thought on this little fact? Here is a man who, according to the statement of the Queen's Proctor, "a few months after his marriage, would dine with countesses and personal friends, and then spend the remainder of the evening at such places as the Alhambra and Cremorne, supping with persons of dissolute character; after that he would visit his club, and find his way back to his residence in a state of intoxication"—and he has the right to appoint for life clergymen to the cure of souls in seven English parishes! It matters nothing to me that he is a member of the most distinguished Conservative Club in London, and that he possesses as much legislative power as Lord Selborne or the Earl of Carnarvon; but it is monstrous that there are seven parishes, with an aggregate population of more than eight thousand souls, dependent for the appointment of their pastors upon such a man as this.—*Echo*.

Literature.

*MEYER ON THE GOSPEL BY ST. MATTHEW.**

THIS volume contains a deeply-interesting biographical sketch of the author by his son. It appears that Dr. Meyer, who died on the 21st of June, 1873, was born in Gotha on the 10th of January, 1800. His father was shoemaker to the ducal count, and was a native of Rügheim, in Lower Franconia. Heinrich was a tender child, with a pale and delicate face. But it was not a time for rearing boys tenderly. One of his earliest recollections was of the autumn of 1806, when, not quite seven years old, he saw the prisoners from the battle of Jena confined in the churches of his native town. Gotha lay in the line of retreat of the beaten French in the days of October, 1813, and he was an eyewitness of the way in which the Cossacks drove before them, and made havoc of, the magnificent Imperial Guard. At the Gymnasium of Gotha he laid the foundations of his classical culture; there he first acquired a deep and thorough familiarity with the laws of the Greek and Roman languages—a tenacious adherence to which was a characteristic feature of his later labours, and not unfrequently brought on him the reproach of pedantic stiffness.

The third centenary of the Reformation was duly honoured in the Gymnasium at Gotha: and to Heinrich Meyer was entrusted the Latin address on the occasion. In 1818 he entered the University of Jena to study theology. "Thoroughly simple [we read] must have been the social life of that joyous academic youth of 1818 and 1819! Should these lines meet the eyes of one or other of my father's old comrades, especially in Thuringia — and some are still there he was wont to say, but not many—they will possibly awaken recollections of the cheap *commerse* in the public market, of the drinking and guitar playing, of the rapier duels fought out in the open street, of the journeyings home at vacation time—fifteen hours on foot from Jena to Gotha, without putting up for the night, not seldom in bad weather, in snow and rain."

In January, 1823, Meyer was installed pastor in Osthausen; and "in July of the same year he brought home from Grone to fair Thuringia his youthful bride." In 1827 he became naturalised as a Hanoverian, and in 1829, he published the first portion of his work on the New Testament, containing the Greek text and the German translation. In 1830 he was appointed pastor at Harste, near Göttingen. The various offices which he filled in after life need not be enumerated. He is known in England only as a commentator, and in this character he will continue to be best known in his Fatherland as well. "It would be surprising [his son says] if in so long a period [from the beginning to the end of his exegetical labours] the standpoint of the author, diligent as he was, and, unwearied in research had not undergone modifications; and that in the course of years his views did become more positive, is a fact well known to his readers; but to the principle of grammatico-historical interpretation, on which so much stress is laid in the preface of 1832, he remained unalterably faithful down to the close of his life. And as a zealous representative of this school he will maintain his place in the history of exegesis, whatever new literary productions time may bring to light." Of his character as an expositor we are further told:—

> He had, in the course of time, as every reader of his exegetical work well enough knows, become more positive in his views; but he was far removed from any confessional narrow-mindedness or persecuting spirit. He desired that there should be no stunting or spoiling of the homely, simple words of Scripture either from one side or another, and he deeply lamented it, wherever it occurred, let the cause of it be what it would. He never concealed his conviction; it has gone abroad everywhere in many thousand copies of his book, and he carried with him to the grave the hope that it would please God, in His own time, to complete the work of the Reformation.

The story of his personal and family afflictions is very touching, and so is the description of his old age. In these days, when the death of the ex-King of Hanover has brought the history of this German Principality into fresh notice, the following statement will be read with interest:—

> To all political party proceedings Doctor Meyer was thoroughly hostile; but he followed the mighty events of the years 1866 and 1870 with the liveliest interest. When the German question was being solved by blood and iron, when old thrones tottered and fell, he had a cordial sympathy with much that was disappearing

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* *Critical and Exegetical Handbook of the Gospel by Matthew.* By HEINRICH A. W. MEYER, D.D. Translated from the Sixth Edition of the German, by Rev. PETER CHRISTIE. Vol. I. (Edinburgh: T. and T. Clark.)

irretrievably; but he did not obstinately close his eyes to the gratifying fruit which sprang up on the bloody soil of 1866. Difficult as it certainly would have been for the old man to reconcile himself to altogether new relations of allegiance, he sincerely rejoiced over the increasing strength of Germany, and that with the greater reason, because he knew from the experiences of his youth how sad was the prospect in those days when Germany was simply a geographical idea. And if the year 1866 may have kept alive some bitter recollections now and then in one who had grown grey in the service of the Kingdom of Hanover, he well understood the language of thunder, in which God spoke to the nations in 1870, and he recognised the sovereign sway of the Almighty, who with strong arm saved us from the house of bondage. To a man who, in the years of his boyhood, had so often heard the French shout of victory, had seen the great Napoleon, had passed through the times of the Rhenish Confederation, and had grown up to manhood in the period when so many political hopes were nipped in the bud, the blows of Weissenburg and Wörth, the united onset of all Germans, appeared almost like a fable. How often he changed the direction of his accustomed walks in order to hear at the telegraph office of new victories and heroic deeds! And how grateful was he, who had shared in the times of sore calamity and ignominy, for what God permitted the Germans to achieve! He was born under the last Emperor of the House of Hapsburg; could anything else be expected of the Protestant exegete, than that he should cordially rejoice at the mode in which the German Empire was reconstituted on Jan. 18, 1871, at Versailles?

What we have to say specially of the Commentary on Matthew we reserve till the second volume is in our hands. The editing, by Dr. Crombie, of St. Andrew's, is careful and conscientious, and in all respects satisfactory.

"THE EXPOSITOR."

This seventh volume of the "Expositor" is in no whit behind its predecessors. Indeed, in some respects, it surpasses them—notably in the manner in which it reflects present-day interests, without trespassing against its own rule, and entering directly into the field of current polemics. Canon Farrar's paper on "Rabbinic Eschatology" raises the much-debated question of immortality and future punishment, and it is needless to say that Rabbinic deliverances on that subject give no countenance to the orthodox idea of the eternity of "hell fire." It was long, indeed, as every ordinary well-read person knows, before the idea of immortality itself passed out of the sphere of opinion into that of faith among the Jews, and the whole of the earlier conception of Sheol and Gehenna, as found by tracing the history of the words, affiliates itself far more with the Roman Catholic purgatory than with the Protestant hell. The rabbis, in a word, wavered between annihilation and universal restoration—the balance decisively tending to the latter. Very beautiful are the fancies of some of the rabbis. Even where in later commentaries some countenance is given to the idea of final annihilation, this is corrected by unconscious and beautiful ideas of restoration, as in a commentary on Malachi iv. 3, where the righteous are represented as coming at the end of twelve months and interceding for those whose souls have been wasted and their bodies consumed with fire. "To their words, the Holy One, blessed be He, answers, '*If so, then go and heal them.*' Immediately the righteous go and stand upon the ashes of the wicked, and pray for their pardon, and the holy and blessed God causeth them to rise from their ashes, under the feet of the righteous, and to stand upon their feet, and they *are conducted to eternal life.*" Even the good had to pass through Gehenna that the sinful stains which adhere even to the best of men might be burned away; but also—beautiful thought—that they might cover with a garment the naked and shivering souls of the guilty. There was even a Sabbath of the damned when they enjoyed cessation from torture. If Canon Farrar has not said much that will be new to most theological students, he has set some of the most touching of the Rabbinic legends in a new light.

The article on the *æons* from De Quincey was well worth reprinting. After the "master" has established the true meaning of the *æon* as indicating the period that pertains to the existence of any creature, mysteriously assimilated to its essential nature as before God, he sums up his main points thus:—

> That man (which is in effect every man hitherto) who allows himself to infer the eternity of evil from the counter eternity of good, builds upon the mistake of assigning a stationary and mechanic value to the idea of an *æon*; whereas the very purpose of Scripture in using this word was to evade such a value. The word is always varying for the very purpose of keeping it faithful to a spiritual identity. The period of duration of every object would be an essentially variable quantity were it not mysteriously commensurate to the inner nature of that object as laid open to the eyes of God. And thus it happens that everything in this world, possibly without a solitary exception, has its own separate *æon*. How many entities so many *æons*.

But if it be an excess of blindness which can overlook the æonian differences amongst even neutral entities, much deeper is that blindness which overlooks the specific tendencies of things evil and things good. Naturally, all evil is fugitive and allied to death.

I separately, speaking for myself only, profoundly believe that the Scriptures ascribe absolute and metaphysical eternity to one sole Being, namely, to God; and, derivatively, to all others according to the interest which they can plead in God's favour. Having anchorage on God, innumerable entities may possibly be admitted to a participation in the Divine *æon*. But what interest in the favour of God can belong to falsehood, to malignity, to impurity? To invest *them* with æonian privileges is, in effect, and by its results, to distrust and to insult the Deity. Evil would *not* be evil if it had that power of self-subsistence which is imputed to it n supposing its *æon* life to be co-eternal with that which crowns and glorifies the good.

It will thus be seen how close a relation there exists between some of the beautiful thoughts or fancies of the rabbis and the theological philosophy of the "English Opium-Eater," to whom Mr. Leslie Stephen has not only denied the title of philosopher *in toto*, but has declared that his worst fault was an excessive *inability for anything beyond spinning gorgeous phraseology*. How odd that Mr. Cox should fish up such out-of-date, quarter-of-a-century-old "gorgeous phraseology" to fill his expository pages!

Perhaps the next in importance of the contributions are those on the "Book of Job," by the editor, and the discussion on "Greek *versus* Aramaic," as spoken by our Saviour, between Dr. Roberts and Dr. Sanday. We are surprised to see the latter so frequently fall into several bad constructions analogous to those for which Mr. Washington Moon so severely reproved Dean Alford—one of them being the very awkward use of "from" instead of "in consequence of," or "because of." Such solecisms in Latin or Greek it is not likely that he would be so persistently guilty of. We are pleased with much in Mr. Rayner Winterbotham's paper on "Divine Myths," but it was with a temporary bewilderment that we read the last clause of the note at foot of page 144, "where it is said that the Arthurian myth seems to have no historical value at all, but that its moral value will hardly be underrated in this day." If we understand Mr. Winterbotham, it is clear that he is speaking only of later allegorised forms of these myths, and has not read them in their original forms, nor has followed Mr. Swinburne in his protests against the manipulations of the Laureate, which, he holds, has robbed them of the tragical and perhaps also historical (!) element, to give them, as Mr. Winterbotham says "a *moral* value!" This reminds us somehow of Principal Shairp's endeavour in the last *Macmillan* to show how a great poetry is hardly possible if a force of criticism has intervened between the historic reality on which the poetry is founded, and the poetry itself, citing the Jacobite poetry in proof—poetry the bulk of which is an anachronism produced more than half a century after the events themselves took place!

The Dean of Canterbury is not so good as might be on "Jeremiah," but the deficiency is counterbalanced by the excellence of Professor Fairbairn's "Studies in the Life of Christ." The Rev. Canon Perowne is distressingly dry and laboured in the "Laws of the Kingdom and the Invitation of the King," but Professor Plumptre, to our thinking, was never better, never more lucid, direct, and compressed, than in the "Samaritan Element in the Gospels and Acts," which is truly admirable in its line. Some biblical notes by the editor and Mr. Shalders, and notices of books complete the volume, of which we must take leave by this extract from the "Second Colloquy" of the "Book of Job":—

> Nothing in human life is so terrible as the misery and despair of a man who deems himself abandoned by God—as they know who have ever conversed with one so utterly lost to hope and impervious to it. But, though not so terrible, it may be questioned whether to be abandoned by men, to be cut off from human sympathy, is not a still more touching and pathetic sorrow. That a man should be wholly abandoned by God is, happily, not only impossible, but so difficult as to be well-nigh impossible for us to conceive. But to be abandoned by men, to be cast out from even the charity of the tenderest heart, to become the object of universal scorn, and loathing, and contempt; this, as it is not impossible in itself, so neither is it a condition which few can conceive. It is a misery that touches us close home; for most of us have lost a love and sympathy that we once dearly prized; and we can imagine how our life would lose all its sweet uses were we by some great sin to be put out of the pale of human charity and love, to be regarded even by the most friendly eyes with reprehensions and abhorrence. Men cannot live in the dislike and contempt of their fellows. They may steel their hearts against it for a time; if it be undeserved, resentment may for a time nerve them to bear it. But, sooner or later, it quite breaks them down, and even the most steadfast spirit quails under it. Job himself quails and faints under it. It is when he realises how utterly he has been condemned and cast off by all sorts and conditions of men that his spirit is overwhelmed within him; and he cries out, although he knows he cries in vain, "Have pity on me, have pity on me, O ye my friends!"

* *The Expositor.* Edited by the Rev. SAMUEL COX. Vol. VII. (Hodder and Stoughton.)

THE MONTHLY REVIEWS.

The Fortnightly Review.—Mr. Grant Duff concludes his account of Emilio Castelar, the Spanish Republican. Castelar, like Mazzini, was distinguished by his devotion to ideas rather than to force. His views and his style are illustrated by extracts from his speeches, in which there are many sentences pregnant with truth and beauty. "Davos in Winter" is an interesting paper upon a district in Eastern Switzerland, with a view to determine the effect of its climate upon people suffering from lung-disease. The minute descriptions of the district and climate are full of information which will be found of value to the tourist as well as to an invalid. Mr. Goldwin Smith speaks "A Word for Indignation Meetings," which is a not unnecessary protest against the apathy that affects important public questions. Among the other contributions to this number we can only mention Mr. George Saintsbury's "Studies of French Literature;" Dr. Bridge's very able paper on the "Place of Sociology," which deserves careful examination; and Mr. Herbert Spencer's "Ceremonial Government." But fuller attentions must be given to the timely and judicious article of Mr. John Morley on Lancashire, and to a strangely-reasoned argument of Mr. Matthew Arnold. Mr. Morley takes occasion from the recent strike in the South-West coalfield to describe Lancashire, its habits, social problems, and economic progress. This he has done in an eminently just and impartial manner. Of strikes, there and elsewhere, he remarks, "No political solution is adequate for a mighty problem that is at once economic and moral." Of the Lancashire trade, "it is enough to say that a branch of manufacture of which no less than five-sixths of the products are disposed of abroad in every quarter of the globe must be subject to the operations of forces of such remoteness and magnitude as to be as much beyond the control either of employers or workmen as if they were vicissitudes in the atmosphere of the moon." The estimate formed of the character and relation of the employers and workpeople will be recognised as true by all who know them. Amongst employers will be found "loyal and capable servants of English society"; and there are also "the harsh, insolent, sordid, and as willing to be slave-drivers as the factory inspectors will allow." So with workmen. "The best type of artisan in a mill is as good as the best type of active humanity anywhere else, and the best type abounds."

> They are addicted to good living, and this is naturally a great scandal to the anchorites of Pall-mall and the Stock Exchange, but men and women who work with a will for fifty-six hours a week in a high temperature need some temptations to appetite. And those of us who can remember in person, or from the tradition of the generation before us, what a Lancashire town was forty or even thirty years ago have the singular additiona satisfaction of realising that this all marks an almost incredibly rapid march from something very like savagery. Although the theology of a town like Blackburn is of a narrow, unhistoric, and rancorous kind, yet one must give even this dull and cramped evangelicalism its due, and admit that the churches and chapels have done good service, through their Sunday-schools and otherwise, in impressing a kind of moral organisation in the mass of barbarism which surged chaotically into the factory towns.

Mr. Morley considers that beyond this "the most civilising agency in the world is the habit of orderly and disciplined co-operation with others, and the rising sense of mutual connection and interdependence for common ends." There follows upon these general considerations a careful analysis of the causes and results of the recent strike, which gives to the article a permanent value as a statement of economical principles. We regret that we have not space for several extracts we had marked, but we hope the paper will be largely read. In spite of Mr. M. Arnold's announcement that he had ceased "to deal directly with questions concerning religion and the Church," we find him here as vigorous as ever in his criticism of the middle-class Liberal and the Puritan Nonconformist. The Irish Catholics want a Catholic University, and Mr. Arnold thinks that the English Liberals, the *Times* newspaper, and the Nonconformists, are unreasonable in refusing to allow the State to establish one. Passing over many considerations addressed to Mr. Lowe and the Liberals generally, we pause at a criticism of a formula of British Liberalism, which condemns religious endowment. Mr. Arnold reminds us if it unites English Nonconformity and Scotch Puritanism it divides British Liberals from Irish Liberals. This may be so; but political alliances must, to a certain extent, be matter of calculation, and where we have so much experience to justify our hostility to religious endowments, we can afford to run some risks by waiting for our Irish friends to join us. But the most astonishing part of the argument is that which is addressed to the religious beliefs of Protestants. They are told

that fundamentally their beliefs and those of Catholics are the same. They "should learn to fix their view upon this simple source, common to Catholics and Protestants alike, Christianity's power and permanence." And this is found in "the character and influence of Jesus." Mr. Arnold must have a very piercing glance indeed, if he can see through all the folds of superstition and the incrustations of dogma the simplicity of the Gospel of Christ. He seems to have no ear for the loud and harsh voice of authority, but is able to discern the persuasive tones of love and reason. But surely it is not a question whether a religion be true that should determine whether it is to be adopted by the State and endowed by public funds. But is it suitable—is it adapted to our national life? Now, whatever may be the thought of the Church of England, the Church of Rome has had its opportunity and has failed. That failure was conspicuous amongst us, and is memorable. Ultramontanism is producing as conspicuous a failure of that church on the Continent; therefore let us not endow it in Ireland. A large portion of this article is occupied with a description of the superior beauty of the older churches over the rites and modes of worship amongst Nonconformists. It is impossible to keep from laughter as we read that this superiority in beauty is seen in the English Church "in the retention of bishops." It is equally impossible to resist the feeling that Mr. Arnold is laughing too. With all the seriousness which belongs to his character, and the depth of his religious convictions, he is in humour the prince of our literature. He loves delicate fun; above all things, he loves to poke fun at Nonconformists. As here, for example, he invites Lord Granville to bring his acute mind to see what is really meant by "admitting, in a public rite, the services of Dissent on the same footing as the services of the Church of England." The difference, he tells us, "is really very much the difference between a reading from Milton and a reading from Eliza Cook." This is admirable fooling, and most pleasant reading; but it won't persuade Nonconformists to repeat creeds they do not believe, nor join in sacramental rites that corrupt the simplicity of the Gospel, nor to endow the Roman Catholic Church, nor to cease from seeking the disestablishment and disendowment of the English Church.

In the *Contemporary Review* Mr. Peek gives us a sequel to the discussion on Future Punishment. We hope this is the last word, for the present at all events, on a subject on which scarcely any writer says anything new. We quite agree with Mr. Peek that one result of the discussion will be to set aside those gross views of a future life which are still popular with certain classes of orthodox people. But what then? Is any view left save that which is most vague and unsubstantial? What have the writers of the *Contemporary Review* accomplished? They have discredited everlasting punishment, while admitting it is taught by Christ and his apostles. But so long as they confine themselves to the New Testament revelation, and hold themselves bound by its authority, they have no right to discredit its teaching. Mr. Peek seems to take a slightly fresh departure, bringing in to his aid other materials than those found in the New Testament. He argues for a possible metempsychosis, and for an individuality without memory; but he argues within the circle of intellectual ideas. The mystery of life, whether in this world or the next, is insoluble by that method. If thinking would have solved the problem, the Greeks, who were the greatest thinkers, would have done so. The answer must come from the moral nature of man, purified by the Divine Spirit. For that we may have to wait, but meanwhile will any one satisfy himself with the following conclusion: "If, unhappily, *one* soul is doomed to suffer eternal woe, it can only be after every effort possible to infinite love—every means that infinite wisdom can put forth to save it—shall have been tried and tried in vain." Why infinite love need make an *effort*, or infinite wisdom be reduced to *means*, we do not see, except that it is the Infinite acting under conditions, but these conditions must have been self-imposed. This number of the *Contemporary* is, on the whole, a rich one. It contains nearly a dozen articles, all of which have a special interest. "Johnson without Boswell" is Johnson himself, seem in his writings and heard in his own quoted speeches. He is still, however, very like Johnson with Boswell. We again call attention to a feature of this review which renders it unique—the essays on Foreign Affairs.

The Nineteenth Century.—Another "Symposium" is brought to a close in this number, Lord Arthur Russell having the last word. On the whole, it seems to be admitted that Mr. Gladstone was right when he claimed for the popular judgment a greater mental integrity than attaches to that of special classes. Mr. Hutton asks "why the higher classes are so much less sensitive when the right chords of sympathy are struck," and confesses he does not know. Is not Mr. Gladstone's view a true explanation—viz., that in the popular judgment there is a larger moral element? Mr. Fowle's paper on "The Place of Conscience in Evolution" is noteworthy both as originating from a clergyman and as a well-reasoned argument, free from all fear and partiality. It is a real contribution to a difficult subject. Theologians will read with interest Dr. G. Vance Smith's article on "The Second Advent and the Church Question." And most people will feel that Rabbi Hermann Adler has made good his defence of the Judaism as against Mr. Goldwin Smith. The first of a series of papers on "Music and Musical Criticism" gives promise of unusual merit. Mr. Edmund Gurney writes well, with a reasoned authority, and his criticism on Mr. Haweis's music and moral theory seems to us very just.

MORE MAGAZINES FOR JULY.

Temple Bar's stories are always good, so, therefore, are the stories in this number. "Lord Ferrers' Life: The Memoirs of a Wicked Nobleman," is horrible enough, and we have not seen the details so minutely produced before, although every one is acquainted with the outlines. "Mrs. Thrale-Piozzi's Life" is very well told, but more might have been got from Miss Burney's diary. And, by-the-bye, Fanny Burney was not so young as she is represented to have been when she wrote her first novel. That affectation of extreme youth was exposed long ago in the *Quarterly Review*. There is a pleasant sketch of "Barton Booth and the Actors of Queen Anne's Days." Another article, "Some Tendencies of Recent Painting" is a fine, thoughtful, artistic criticism, principally upon Mr. Burne Jones's and Mr. Albert Moore's works; but we rather fail to follow the writer when he speaks of a "tendency to beauty for beauty's sake." Is it all beauty? Some think quite the contrary.

How can you criticise the writing of one over whom the grave has just closed, and whose tale now first appears in print? How can you criticise Julia Kavanagh's "Story of a Letter" in the *Argosy*? But we are not inclined. We read with a quiet enjoyment, regretting to know that little more that our authoress wrote can appear in print. Beside this, there is the continuation of "Pomeroy Abbey," and the end of Mr. Wood's papers on Shetland. The latter tells us that "he who loves nature and colouring," and rocks and fishing and boating, &c., will find all this in Shetland. Yes? Let us go!

The criticism on Saint Beuve in the *Cornhill* is acute, and there is a curious but fragmentary notice of "The English Admirals," with just a little too much of cynicism in it. "Daisy Miller" is very good; and "Stray Thoughts on Scenery" are some of them delightful. Such thoughts should always be "stray." Sit down to analyse scenery or your emotions concerning it, and what sort of pleasure do you get? There is a pleasure of the botanist, as there is, we suppose, of the anatomist, but it is another and a fresher kind that belongs simply to the rapt beholder of outward form and its effects. There is an article here on the "Tyranny of Fashion," somewhat clever, but have we not bad articles upon that subject from the time of Steele and Addison, and are people yet released from it? "Postage and Post Offices in China" contains curious information. By-the-bye, does not Mrs. Oliphant make Lottie a little too unreasonable in the "Precincts"?

Midhat Pasha is sharply criticised by Mr. Malcolm McColl in the *Gentleman's Magazine*, who writes of the "inordinate vanity and unscrupulous ambition of the man." Mr. Proctor has another of his rare astronomical articles, this time on the "Approaching Solar Eclipse." There is an article also on Bogado, and one on Malta, the latter not very complimentary to English government. "Savage Modes of Prayer," by Mr. Farrer, is a very singular and original collection of information.

It is pleasant to find in the *Day of Rest* a new tale by the author of "Phœbe's Fortunes," although a better title for it might have been chosen than the "Red House in the Suburbs." We have had enough of "Houses" everywhere: the "Dingy House," the "White House" &c., will occur to everyone. Miss Fraser-Tytler give a fine sketch of James Hinton, and Dr. Vaughan an ingenious discourse on the difficult expression "baptized for the dead"—but more ingenious than satisfactory. Dr. Dykes on the "Parables of the Mustard Seed and Leaven" is also good. Dr. Hunt is also genial in writing of Professor Eadie, and Mr. Proctor admirable in his "Astronomy for the Family." Years ago such a paper as this could have appeared only in the most expensive magazines.

Mirth this month strikes us as forced. There is nothing to provoke even a smile. When we saw the earlier numbers of *Mirth*, we said, "Well, humour has not died out after all," but there was evidently very little left at that time, for the quantity in store seems to be already exhausted.

In the *Family Treasury* the reader will find one or two articles of a somewhat out-of-the-way character. Of such is Dr. Palmer's "Journey to see the Sun at Midnight and back," and Dr. Field's "Religion of the Prophet." In the editor's "Outlook" there is a notice of the present condition of the Scottish Churches:—

> There is something not a little remarkable and suggestive in the present condition of the Scottish Presbyterian Churches. Scotland is understood to be a poor country, yet three of its churches, not one of which embraces the aristocracy, contribute between them for religious and benevolent objects an annual sum of more than *one million three hundred thousand pounds*. It is also noticeable that within the last year or two there has taken place, in every one of the Churches, an immense increase of activity. This activity has taken the form, to a considerable extent, of what are called home missionary operations. A large number of new churches have been built or are being built. And it seems warrantable to conclude that there are now more people attending public worship north of the Border than there ever have been before. With all that it is significant to observe that the crust of the old faith has been broken, and that, to use the figure we have had before us throughout, the old bottles appears to be in danger of being burst by the violent fermentation of the new wine.

Let us call attention to two series of papers now being printed in *Golden Hours*—one by Miss Hopley, on "Americans at Home," which are some of the best on that subject that we have read; and another on "Our Mothers' Meeting; and How we Managed it," with some capital practical hints.

A modest little journal is *Social Notes*, edited by by Mr. S. C. Hall, to which we have often intended to call attention. Here the reader will generally find sound criticism and sound information upon some of the more social topics. We are glad to see in the present number a well-deserved hit at that "English Inquisition," the Charity Organisation Society. This is given in connection with a notice of Dr. Barnardo's labours—which have done more good to humanity than the society in question is ever likely to do.

Mr. Finlayson has an interesting paper in the *Congregationalist* on the "Practical Uses of the Imagination," and the Rev. E. R. Barrett, of Shanghai, sends a paper on "Protestant Missions in China," which should be read by those who altogether doubt the success of these missions. The same may be said of the *Chronicle of the London Missionary Society*, which has especial interest this month from containing a paper by the Rev. Griffith John, of China. This the reader, as of course he knows, will find in the *Evangelical Magazine*, to which we are indebted for a fine biographical notice of the late Watson Smith, from the pen of the Rev. W. Guest. And then we have the *Gardener's Magazine*, delightful to read under the trees: the *Pantile Papers*, in which we really cannot find much; the *Animal World*, with its great human mission, and *Sunshine*. Thanks!

THE POPE AND ITALY.—Some time back the Pope instructed a Congregation of Cardinals to examine and report upon the question whether the Pontiff could avail himself of the advantages offered by the Law of the Guarantees, and, if so, to what extent. The question, of course, especially referred to the annual income of 3,225,000*f.* set apart by the Italian Government for the use of the Pope, and which, thus far, has always been firmly declined. The *Liberté* now says that it appears the Congregation have decided that the Pontiff can avail himself of the advantages offered by the law in so far as they do not offend against the spiritual power—a sufficiently vague decision, if true.

THE VATICAN AND GERMANY.—The Pope has written a reply to the German Emperor's letter. His Holiness demonstrates the possibility of a sincere reconciliation between the Vatican and Germany. On the other hand, it appears that the Ultramontanes of Germany have distinctly refused to throw in their lot with Prince Bismarck at the coming elections in Germany. The manifesto put forward by the leader of the party declares that whilst recoiling with horror from the doctrines of which the recent attempts on the Emperor's life are the outcome, the true source of them is to be found in the irreligious colour of State education. They demand the abrogation of the Falck and other laws, which shackle free thought in Church matters. Accounts represent Prince Bismarck as greatly annoyed by the defection of the party on which, after his decided rupture with the National Liberals, he had hoped to lean for support.

MR. JENKINS' MOTION ON RITUALISM.

In the House of Commons on Friday evening, on the motion for going into committee of supply, Mr. E. Jenkins rose to move the following resolutions :—

That an humble address be presented to Her Majesty, praying that she will be graciously pleased to appoint a Royal Commission to inquire as to the teaching and practice by clergy of the Church of England of doctrines and ceremonies not authorised by law, or contrary to the laws and usages of the Church as by law established.

That Her Majesty would be pleased to direct that such Commission do inquire in particular as to the extent to which doctrines or ceremonies of the Roman Catholic Church are taught or practised by clergy of the Church of England which are unauthorised by, or contrary to, the standards and usages of the Church, as declared by Acts of Parliament, the Book of Common Prayer, the rubrics, the Articles of Religion, or other legal or ecclesiastical authority, or which may be inconsistent with the teaching or usage of the Church since the Act of Uniformity in 1662.

That Her Majesty would be pleased to direct that inquiry be made into the formation of Fraternities, Sisterhoods, Guilds, or other religious institutions of a monastic or conventual character, whereof bishops or clergy of the Church are members or patrons, or associates or spiritual advisers, and as to the nature of the vows assumed by the members of such associations, and of the doctrines, devotions, and ceremonies taught or practised in connection with them.

That Her Majesty would be pleased to direct that such Commission do inquire as to the existence among the clergy of the Church of any persons or party teaching and avowing in the pulpits of the Church, or through the Press, that the Reformation of religion was an evil, and that their aim and intention is to restore the relations to the Church of Rome which existed prior to the establishment of the Reformed Church of England; and that Her Majesty would be graciously pleased, in the constitution of the said Commission, to have regard, according to the ancient precedents of the similar Commissions, to an adequate representation of the laity as well as of the highest authorities of the Church in spiritual and ecclesiastical matters.

The hon. member argued that in a free State every State institution, not excepting the Church, was bound by certain rules, and that there was nothing in the constitution of the Church which freed its ministers from the condition of State servants. He was about to move for a royal commission to make certain inquiries, and the question he asked the House was whether practices now existed in the Church which were irreconcileable with the principles of its establishment, there being no doubt whatever that the State had a right, as the legal superior of the Church, to determine what doctrines should be taught as the Established religion. Now, when the State established the Church it defined its dogmas, ceremonies, and authority, and it could not possibly be assumed that the clergy were entitled to alter or change those doctrines and ceremonies. The House would have to consider whether they had actually done so, and, if they had, a *prima facie* case for inquiry would have been made out. The subject was one of peculiar and traditional interest for the House of Commons, which had borne no small part in the great Reformation, and had secured to the people the benefits arising from that movement; and if he could show that there was a considerable and increasing party in the Church which desired to destroy the results of the Reformation, it was high time for the House to bestir itself. Although not himself a member of the Church of England, he was at any rate an inheritor of the blessings and privileges of the Reformation; and he was a member of that House to which had been confided the duty of watching over the principles which were established in the reign of Henry VIII., and of not suffering them to be subverted by a conspiracy which sought to bring back those doctrines and practices which had long been repudiated. By Act of Parliament the Queen was the head of the Church of England; by Act of Parliament its rubrics, its liturgy, its articles, its ordination of bishops, priests, and deacons, were instituted; and by Act of Parliament it was established as a Protestant Church. The Reformation was not only a protest and a deliverance from external restraint in matters of religion, but it had also an internal aspect; and much of the legislation of Henry VIII.'s time was a freeing of the nation from the fetters and chains of sacerdotalism. The formularies and theology of the Church of England proved that she was meant to rest on a foundation which excluded the authority, power, and influence of the priest as a priest. They had only to refer to the Prayer-book, the Articles, and the Homilies, to see how completely the idea of the priest was excluded, and how entirely the priest, or, as he might be more simply named, the presbyter, was regarded as the minister of the Church. The hon. member then quoted, in illustration of the essential difference on this point between the Anglican and the Romish Churches, a passage from a book written by the right hon. member for Greenwich which showed how by the system of auricular confession, absolution, penance, and other doctrines and practices, Romanism intervened everywhere between a man and his God and between man and the one Mediator. He then proceeded to urge that a section of the Established clergy, the servants of the State, who were in receipt of its funds, were now seeking to re-establish in the Church of England doctrines and practices in violation of the law, the canons, and the injunctions of the bishops, by means of the confessional, by secret societies, and by unauthorised publications. He would not review in detail the difference between the ritualistic and the evangelical schools, or touch upon questions about tunicles, chasubles, incense-boxes, and the like. A commission, whose report he had read with pain, had investigated all those matters, and it appeared that weak-minded persons who went before that commission had endeavoured to prove that all those things had a deep spiritual meaning. But they were only instances of the lawlessness of the clergy, who were attempting, in the teeth of the law and in the face of the judgments of the Courts, to introduce those practices into the Church. He wished to refer to the existence within the Church of a serious conspiracy, carried out by guilds, secret associations, and sisterhoods, against the spirit, the doctrine, and the constitution of the Church of England as it stood by law a Protestant Church. The central doctrine of the sacerdotal system which was thus being lawlessly introduced was the doctrine of the Real Presence of the body and blood of Christ offered daily by a sacrificing priest on an altar. These being the premises, he now came to the evidence of the existence of this conspiracy, the name rightly given to it by the bishops. And, first of all, he might refer to the testimony of the bishops themselves. The Archbishops of Canterbury and York, in reply to a memorial of 60,000 lay members of the Church of England, said there could be no doubt that a considerable minority both of clergy and laity among us were desirous of subverting the principles of the Reformation. The Bishop of Hereford, in January last, said it was the duty of every sober-minded member of the Church of England to recognise the fact that a small but united body of men existed, who were engaged in a conspiracy against the teaching of the principles of the Reformation, and who retained their places in the Church for the purpose of what was called catholicising the Church of England. He now came to the evidence which was derived from those who were engaged in this work. He would only refer to one or two of them. He would take first a work of the Rev. Dr. Lee, in which he said the Ritualists were doing for England what the Roman Catholics could not do. Dr. Littledale had expressed similar sentiments at Liverpool. The hon. member said he could occupy hours in reading extracts which indicated what were the intentions and aims of this party, which was carrying on in the Church of England by means of secret societies and organisation the work of unprotestantising and romanising the Church of England. He thought it would be admitted that the effort which the House made some time ago to put a stop to this party's proceedings had been extraordinarily unsuccessful. He held in his hand a return of various suits which had been commenced under the Public Worship Regulation Act, and which had failed through formal defects or other causes. He now came to something which concerned the House more immediately as one of the chief legislative authorities. The House, he thought, could not allow the lawlessness of a portion of the clergy of the Church of England to pass by without taking some notice of it. He held in his hand a work by the Rev. O. Shipley, one of the most active of the gentlemen engaged in this business. The hon. member read a portion of the work to show that the Ritualist clergy were determined to act in defiance of their prelates whom they were bound under oath to obey. The hon. gentleman went on to quote several resolutions passed at a great meeting of the English Church Union, to the effect that that society denied that the secular power had any authority in regard to spiritual matters. He thought he had shown that there existed in the Church of England a party who were deliberately guilty of breaches of the law, and who were determined to push this matter to the utmost extremity. Having read an extract from a Manchester newspaper with a view of showing that in some Ritualistic churches in the country the mode of conducting the communion service bore a close resemblance to the celebration of mass in the Roman Catholic Church, he remarked that hon. members of that House who were true Roman Catholics must feel there was a horrible profanity in the assumption of men who were not connected with their Church in undertaking to perform these terrible and solemn offices. (Hear.) From sacrifices like these offered in such a way the Reformation was intended to deliver us, and certainly it was not proper that ministers of the Church of England should be permitted to conduct illegal services of this kind. He quoted the "Kiss of Peace" and other works to show that some English clergymen regarded the eucharistic sacrifice as being identical with the Roman Mass. Yet these clergymen had been brought up in the Protestant Church of England, and they must be perfectly acquainted with the declarations contained in the 25th and 28th Articles. By the latter the reservation of the Sacrament was prohibited, but nevertheless its reservation was a notorious thing in some churches in our land. And now he came to what in his judgment was the most serious phase of the question. The great engines of this work were the confessional and the secret societies. He held in his hand a work recently issued. It was entitled, "Advice on hearing Confession from the Writings of Saints, by the Abbé Gaume," and it was edited by Dr. Pusey, who wrote the preface, in which he complained of the manner in which, in another place, the "Priest in Absolution" was brought forward and passages read from it, which, he declared were very unfortunate. Dr. Pusey must know a great deal more of these things than he professed to do in this preface. The members of the confraternity of the Blessed Sacrament, of the Church Union, and of the Society of the Holy Cross were constantly in communication with each other, and yet they denied the existence of things which were almost brought home to their very doors. A Roman Catholic priest was forbidden to reveal even a confession of murder, and this doctrine Dr. Pusey did not hesitate in the work referred to to apply to ministers of the Church of England. (Hear.) Passing over a good deal of the book relating to confession on delicate subjects, which he could not venture to quote publicly, he came to a passage in which it was taught that children were not bound to obey their parents, and in reference to this he asked whether hon. members were prepared to sit by calmly and see these ghostly fathers going in and out interposing between them and their children. (Hear, hear.) The hon. member then quoted passages relating to absolution and the authority of the confessor, and concluded his illustrations of the pernicious character of the doctrine of confession by relating the story of a little girl who confessed to all the crimes in a certain manual, and when asked by the confessor in horror whether she had really committed them all, replied, "No," but that she had confessed them because they were in the book. He asked the House to consider whether the existence of secret societies and of such doctrines and practices as he had referred to on the part of their members was not altogether inconsistent with the spirit and principles of the Church of England. He did not bring forward this question as a religious one, but as a Constitutional and legal one. Orange lodges had been abolished in the army, and he held that ministers of the Church of England were as much the servants of the State, and had consequently as little right to engage in secret, not to say illegal, practices as military officers. Having shown, as he believed he had done, that a spirit of lawlessness existed among a certain section of the members of the Church of England, and that acts of actual lawlessness and acts contrary to the Protestant feeling of the country had been committed, he had now to warn the heads of the Church that if they did not put these things down the outside public would step in and do so. He was not a member of the Church, but he intervened in these matters as a Protestant, and as one who felt that it was to Protestantism we owed much of the liberty we possessed. If doctrines so incompatible with our civil freedom as those he had referred to were allowed to spread unchecked, the people of this country would be compelled to rise and insist upon the severance of Church and State. He was not there, however, to plead for disestablishment. He was there to vindicate Protestant principles, and he hoped that hon. members on both sides of the House, appreciating his honesty of purpose, would support the motion with which he begged to conclude, namely :—

That a humble address be presented to Her Majesty praying Her Majesty to appoint a Royal Commission to inquire as to the teaching and practice by clergy of the Church of England of doctrines and ceremonies not authorised by law or contrary to the laws and usages of the Church as by law established. (Cheers.)

Mr. GREENE, in seconding the motion, regretted that there was too much apathy regarding the evils of which Mr. Jenkins had spoken. It was the duty of Parliament to see that, so long as the Church of England was the Established Church, she should continue to teach the doctrines of the Reformation. He asked whether certain clergymen who taught prayer to the Virgin Mary and inculcated Catholic doctrine ought not to be charged with breach of trust and embezzlement of the funds of the Church of England? If the House was apathetic on this subject, society must be appealed to, and there was a sound Protestant feeling among the middle classes. (Cheers.) As a supporter of the Church of England, desirous that it should retain its place in the hearts of the people, he seconded the resolution.

Mr. B. HOPE admitted that there were many things stated by the hon. member for Dundee which must be emphatically and strongly repudiated; but when that was said, how were they to find a remedy through inquiry by a Royal Commission? A sweeping condemnation had been passed on the bishops. Were the bishops or clergy to sit on the commission, or were they to be put on their trial. Were they to attempt to grapple with a question such as this, like giants sitting on a rock bobbing with dragons' tails for whales. (Laughter.) If the hon. gentleman did succeed he would succeed in putting all parties, Ritualistic and Evangelical, High Church and Low Church, Dissenting and Establishment, so thoroughly at sixes and sevens that so great suspicion would be raised, and so bewildering an inquiry would be presented, that if he succeeded in anything he would succeed in the disestablishment of the Church. (Hear, hear.)

Mr. WALPOLE expressed regret that this question had been brought forward at this moment, because discussion of the subject was likely to do more harm than good. The question was whether there was sufficient ground for inquiry into a general allegation that the bishops and clergy of the Church of

England were neglecting their duty in allowing these things to be done within the Church contrary to the law. It would be a very grave matter indeed to issue a commission of inquiry unless there was real and urgent necessity. The matter was now before a Court of Appeal. If the law was sufficient to grapple with the matter they would do wisely in leaving the law to take its course. If the law turned out to be indadequate for these matters, then there would be a strong case for inquiry and alteration of the law. (Hear, hear.) He would be loth indeed to believe, until he saw stronger evidence, that those practices were carried on except by a few persons, or were really practices of the Church of England. (Hear, hear.) His own experience and observations was that they were confined to a few persons, and that the great body of the Church of England and the authorities of the Church were anxious and ready to do all in their power to stop them. If that were the case it seemed to him that they should not bring these matters more prominently into notice than they were at present.

Mr. NEWDEGATE would put it to the highest authorities in the Church—namely, the bishops and archbishops—to consider whether their power was sufficient to control or put an end to the societies called the Confraternity of the Blessed Sacrament, the English Church Union, the Society of the Holy Cross, and the Abbey Restoration Fund, which were supported by certain clergy of the Church of England. It appeared to him that that knot of the clergy, whether it was large or small, ostentatiously associated itself to overthrow not only the jurisdiction of the bishops, but also the doctrines of the Church whose bread they ate. (Hear, hear.) He felt the objection to the issue of a royal commission, and wished that the motion before the House had been an address to the bishops and archbishops, expressing the willingness of the House to grant such powers by law as would enable those prelates to put an end to or to control those associations. That was what appeared to him to be needed. It was idle for the hon. member to recommend the appointment of a commission without a definite object. If the object of the hon. member were that the outcome of the commission should be the passing of a law enabling the highest authorities of the Church to put a stop to what was complained of, he (Mr. Newdegate), as a member of the Church of England, would thank him. Nothing but an Act of Parliament authorising the examination of witnesses on oath would be sufficient for the purpose of an inquiry into this matter.

Mr. WHITWELL referred to the directions as to intercession which had been given by the superior-general of the Society of the Holy Cross, of which 470 clergymen of the Church of England are members. The members were told by the superior-general that intercession was to be made for the building of churches, but there was to be no intercession for the building of a church unless the Holy Sacrifice was to be offered in it. Every member of the House knew what was meant by the term "Holy Sacrifice." (Hear.) Prayer was to be made that the bishops might be brought to a right opinion on the subject of the Blessed Eucharist. One direction of the superior-general was that the prayers should be said for the souls of deceased clergymen who had been members of the confraternity. The members were instructed to endeavour to restore to the Church whavever was taken from it at the time of the reformation. When it was found that so large a number of clergymen were engaged in founding and maintaining these confraternities, he thought sufficient had been shown to justify a demand for inquiry such as had been made by his hon. friend the member for Dundee. Unless something was done, the disease would spread, and the opinion would also spread that neither high authorities in the Church nor the ministers of State had much care on the subject.

Mr. MOWBRAY contended that the step which Mr. Jenkins proposed to take would be only justifiable, supposing that every other means had been tried and had failed. He could not understand the grounds on which any hon. member who desired to see the connection between Church and State maintained, could support the motion before the House, and he hoped that it would not be allowed to pass. (Hear, hear.)

The CHANCELLOR of the EXCHEQUER agreed that there could only be one opinion with regard to certain members and ministers of the Church of England, whose names and writings had been brought under their notice. He, for one, deplored and repudiated the conduct of those who, whatever motives might actuate them, were using their position in the Church of England in a manner which was detrimental to the true interests of the Church. But while doing that he thought that they ought to be very cautious in acceding to such a proposal as the hon. member had made, and to ask themselves very carefully what were the advantages the hon. member proposed, or thought he proposed, by the appointment of such a commission, and also what were the disadvantages and the inconveniences that might arise from such a step. He thought the hon. member had failed in bringing his case properly before the House. He had pointed out certain matters which he thought were deserving of consideration, but he had not connected his conclusion with his premisses, and shown how a Royal Commission was the appropriate mode of dealing with these evils, and he had not proved that there were not other and much better ways of dealing with the evils that were admitted to exist. The hon. member had said that the Church was the creature of the State. He (the Chancellor of the Exchequer) did not so regard it. The Church having certain articles and formularies by which its doctrines and discipline had been defined, had been admitted to certain privileges by the State on the understanding that those doctrines and that discipline were those which the Church had to maintain, and legal powers had been given to keep the Church within those limits so laid down. Therefore no doubt if any members of the Church, or ministers of the Church violated those conditions, the State had a perfect right to interfere, and to take steps to restrain what was going on. But he denied that the Church was to be treated as a creature of the State, and he thought it would be very disadvantageous to admit that as a fundamental doctrine, though he admitted that it might be necessary to arm the Church so as to restrain lawlessness within its midst. Three years ago Parliament passed an Act giving the power required, and the law had now been pretty well ascertained with regard both to the doctrines and discipline of the Church. They were not asked by the bishops to arm them with fresh powers. They were proceeding to put the law in force, and they hoped by a proper, judicious, and firm administration of the law and of their ecclesiastical power that they would be able to regulate and restrain what was amiss. Taking that to be the case, their first duty was to repudiate and reprobate in every proper and convenient way the conduct of undutiful and insubordinate members of the Church, and it was also their duty to support proper authority in bringing individual cases to a proper judgment, and in restraining those guilty of excesses. But they were now asked to go further, and to appoint a roving commission to inquire into not merely isolated cases of improper conduct, but in all parts of the country what doctrines were taught, what practices were used, and what faults were to be found. To appoint such a commission would be most injudicious. It could lead to little good, while it must lead obviously to a great deal of heart-burning and difficulty, and be very provocative of the evils they were particularly desirous to guard against. If they could not confine the Commission to extreme cases, such as those which had been brought before the House, there would also be inquiries into other classes of cases in which the law of the Church was not properly observed. He could scarcely conceive either that the Commission would be unanimous, and they would have, therefore, the scandal of a Commission with a number of reports from different members. Therefore he hoped the House would be of opinion that no sufficient or adequate cause had been made out for the Commission. It was true that the proceedings had failed in certain cases, but that was on technical points, and, as practice made perfect, no doubt these difficulties would be avoided in the future. Supposing even there had been these cases of failure, it would be better to suggest amendments in the law than to appoint this roving Commission. He hoped, therefore, that the hon. member would not put the House to the pain of a division. No doubt there was a general feeling of uneasiness and dissatisfaction with what had taken place in certain cases, but on the other hand many members would feel themselves unable to vote for a Royal Commission who would be most reluctant by any vote of theirs to appear to give countenance to any such proceedings. The hon. member had rendered good service by his fair and temperate speech, and he would better that service by not requiring the House to go to a division.

Mr. JENKINS asked permission to withdraw his motion, but said if legislation were found to be required he would bring forward the matter next year.

The motion was then by leave withdrawn.

SUGGESTED SETTLEMENT OF THE BURIALS QUESTION.

In the new number of the *British Quarterly Review* there is an interesting article on the "Recent History of the Burials Question," which closes with some suggestions for a settlement of the Burials difficulty based upon the principle that the churchyards should be transferred from the custody of the incumbents and churchwardens to a parochial burial-board. The writer, who evidently speaks with matured experience, thus works out the idea, and we commend his views to the consideration of our readers:—

Granted that all the suggested compromises and concessions yet made public are unsound, or unacceptable, or impracticable — granting, too, that even Mr. Osborne's bill and Lord Harrowby's clause are crude and incomplete; surely it cannot be beyond the wisdom of liberal-minded politicians, on both sides of both Houses, to devise and to carry a measure conceived in a spirit of true statesmanship; meeting many of the objections taken to past proposals, and containing elements of vitality which would make the change effected as lasting as the necessities of the case require. We think it possible to do this. Such a measure has in fact been hinted at by Mr. Walter and Mr. Bright, in recent debates, and even by Lord Beaconsfield himself; and we cannot more fitly close this article than by trying to work out a little in detail some such scheme as that which, we imagine, has presented itself to their minds.

There is a sense in which the Burials Difficulty *ought* to be treated as being sanitary, and not sectarian. So far as public authority is concerned, the burial of the dead should be a sanitary, and not an ecclesiastical matter. It is the business of the State to see that places of sepulture are provided, and to enforce such burial regulations as will secure health, order, decency, and a reasonable regard for public feeling. With the religious wants and feelings of the relatives of the dead it has no concern, and it may as fitly leave them to choose their own services and ministers, as to decide on the make of a coffin, the colour of a pall, or the use or non-use of feathers or of scarves. It should put no obstacles in the way of funeral services: but neither should it provide or regulate them. The management of all public graveyards should be in the hands, not of ecclesiastical but of civil functionaries or bodies, whose aim should be the public good, without reference to religious distinctions.

It would follow from the adoption of these primary principles that churchyards would be churchyards no longer, but simply parochial burial-places. Both the freeholds and the management would be transferred from the incumbents and churchwardens to a parochial burial-board, chosen under the existing, or amended, Burial Acts. They would be maintained in order at the public expense, and the burial fees would be carried to the burial-board account. Consecration would cease to have any legal effect of a disqualifying, or prohibitory, character. A burial-ground could be consecrated, wholly or in part, as Churchmen might desire; but consecration would not make one yard of earth differ from another, so far as concerned the right of Nonconformists to have their own services and their own ministers.

The same principles applied to parochial cemeteries would put an end to the inconvenient, as well as invidious, distinction between consecrated and unconsecrated ground which are now insisted upon, and one mortuary chapel—whether consecrated or not—would suffice for the use of all parties. Scores of difficulties which now embarrass incumbents, parishioners, and burial-boards, would either vanish or be readily overcome. The clergy, who now declare themselves to be bound by a sense of their responsibility, as trustees of the parochial churchyards, to object to "alien services," would be relieved from responsibility, as well as from duties the discharge of which often exposes them to obloquy and misconception. The consolidation and amendment of the Burial Laws would then be a comparatively easy process, and need not occasion the slightest irritation. The whole matter of burial, passing out of the ecclesiastical into the secular region, would be dealt with with the same facility as other matters which enter into the private and public life of the English people, and what is now known as "the Burials Question," which has excited and divided successive generations, will exist in the pages of history alone.

But this, it may be said, will, so far as the churchyards are concerned, be disestablishment. No doubt, and that fact shows how moderate, after all, is the "violent" and "ruthless" proposal of the Liberation Society, as embodied in Mr. Morgan's bill. It would be disestablishment in the same sense as a long series of measures affecting the rights of the Established Church, and the privileges of its clergy, have during the last fifty years been measures of gradual disestablishment. It would merely anticipate by a few years what will inevitably happen when the process is finally completed. That, however, is not the ground on which we suggest the preparation of a comprehensive and bold measure, framed on the lines now indicated; but on the strictly practical ground, that it would solve the problem which has so long perplexed public men who simply wish to do justice, and to terminate what they rightly regard as a scandal which ought not to exist in a Christian land—the conversion of the resting places of the peaceful dead into battle grounds between political parties and contending sects.

THE BISHOPRICS BILL.

In the House of Commons on Monday Mr. CROSS, in moving the second reading of this Bill, reminded the House that it had been under consideration last year, when time had been too short to admit of progress being made with it. He felt bound to say, with a full knowledge of the work of the bishops, that no set of men worked harder, and that in some cases their work was so excessive as to entitle them to very material assistance. He was glad to say that no money would be asked for, as sufficient endowments had been given voluntarily. (Hear.) No one, he believed, objected to the bill, and all, so far as the see of Liverpool was concerned, would agree with him as to the utility of the proposal and the adequacy of the sum subscribed for endowment. (Hear, hear.)

Mr. DILLWYN, believing that the present connection between Church and State was undesirable, and that the number of bishops ought consequently to be restricted, moved that the bill be read a second time on that day three months. He did not wish to see the non-effective staff of the Establishment increased, but if any increase at all was to be made it ought rather to be in the number of the working clergy. He thought, moreover, that if they added to the number of bishops these dignitaries would be likely to interfere unduly in their dioceses, whereas it was desirable that they should confine themselves mainly to what he called appellate functions. It was said, indeed, that the incomes of the new bishops would be provided from funds voluntarily subscribed, but he thought it objectionable that the begging-box should in those cases be so much resorted to by priests, who sought to induce weak women to give for the creation of new bishoprics money which would be better bestowed in assisting their own relations.

Sir A. LUSK thought the House ought to have a fair opportunity of discussing that measure. The Church was a department of the State, for the management of which the House was responsible—("Oh")—because it helped to make the laws which governed the Church. This was not a question of money, it was a question of expediency. ("Oh," and confusion). If they were determined not to hear him he should move that the debate be adjourned.

Mr. BIGGAR seconded the motion. Mr. CROSS hoped the motion for adjournment would not be

persevered in. The motion for adjournment was withdrawn.

The House then divided on the question that the bill be now read a second time. The numbers were—

Ayes	...	...	...	...	188
Noes	...	...	...	...	60

Majority against the amendment —128

In the minority who supported Mr. Dillwyn we find the names of the two Liberal "whips," and of a fair number of Irish members. The majority included Sir Thomas Acland, Mr. W. H. Gladstone, Sir N. Kay-Shuttleworth, Mr. A. Peel, Mr. W. Cowper-Temple, Mr. W. T. McC. Torrens, Mr. Walter, and Mr. Whitwell.

THE PAN-ANGLICAN SYNOD.

The Conference of Bishops of the Anglican Communion throughout the world commenced on Tuesday, at Lambeth Palace, the proceedings being opened by a special service. At 10.45 the archbishops and bishops — ninety-five in number— assembled in the Guard-room and proceeded through the picture gallery to the chapel where the Holy Communion was celebrated, the prelates who officiated being his Grace the Archbishop of Canterbury and the Bishops of London, Winchester, Salisbury, and Rochester. His Grace the Archbishop of York preached. After the service the prelates were photographed in their official robes. The Synod assembled for discussion at two, the subject considered being "The best mode of maintaining union among the various Churches of the Anglican Communion." The inaugural address was delivered by the Primate. The other speakers were the Bishop of Winchester, the Bishop of Iowa, the Archbishop of York, and the Bishops of Edinburgh, Dunedin, Albany, Adelaide, Louisiana, Barbadoes, Peterborough, and Pittsburg. The subject was eventually referred to a committee. In addition to the prelates from sees in the United Kingdom, there were present the Bishops of New York, Ohio, Sidney, Pennsylvania, West New York, Montreal, Nebraska, Capetown, Rupert's Land, Missouri, Long Island, North Carolina, Colorado, Haiti, New Jersey, Illinois, Guiana, Fredericton, Nova Scotia, St. Andrew's, Kingston, Antigua, Madras, St. Helena, Ontario, Quebec, Toronto, the Falkland Isles, Maritzburg, Blömfontein, Gibraltar, St. John's, Kaffraria, Saskatchewan, Athabasca, Niagara, Colombo, Pretoria, Bombay, Nassau, N. Queensland, and the Missionary Bishop of China.

The proceedings of the Synod were resumed on Wednesday morning, the attendance showing no signs of diminution, and the discussions, especially that in the afternoon, being very animated. The first subject discussed was "Voluntary Boards of Arbitration for Churches for which such an arrangement may be applicable." On this question the Metropolitan of Sydney, who had much acquaintance with the subject, spoke at some length, as did the Bishop of Edinburgh, whose double experience as a colonial and Scotch bishop was very valuable. The Archbishop of York, the Bishops of Winchester, Ely, Adelaide, Fredericton, Delaware, Rupert's Land, and Dover took part in the debate; and after a few words from the Archbishop of Canterbury a committee was appointed to consider the subject. In the afternoon a number of memorials on various subjects, addressed to the conference, were handed to the Archbishop by different bishops to whom they had been entrusted for that purpose, and were ordered to lie on the table. The afternoon subject of debate, "The Relation to each other of Missionary Bishops and of missionaries in various parts of the Anglican Communion, acting in the same country," raised the whole question of the difficulties in Ceylon between the Bishop of Colombo and the missionaries of the Church Missionary Society; and on this point the Bishop of Brechin and Bishop Piers Claughton, both former Bishops of Colombo, made conciliatory speeches. The Bishop of Colombo did not take part in the debate, but the Bishop of Bombay set forth his views, which were more or less enforced by the Bishop of Cape Town; while the views of the Indian Episcopate were not merely enforced by the Bishop of Madras, but several other bishops expressed agreement with them. The American Bishop, Schereschewsky, spoke, as did the Bishops of Ohio, Pennsylvania, and Niagara; while a large number of leading home bishops, the Archbishop of York, the Bishops of London, Peterborough, Oxford, Carlisle, and Salisbury took part in the debate. A committee in this case too was appointed.

The Lord Mayor's banquet to the archbishops and bishops was given at the Mansion House in the evening, and was attended by the unprecedented number of nearly a hundred bishops. Owing to recent domestic bereavement the Primate could not attend, and the principal toast of the evening was responded to by the Archbishop of York, who spoke of the satisfaction with which he regarded an assembly under that hospitable roof of so many bishops, all of whom were of English speech and had English blood in their veins, and who were therefore united by the deepest ties. The work upon which they were all engaged was the truest progress of the human race in the knowledge of God, and in love and peace one towards another. They were engaged in the same conflict against the powers opposed to religion, and were drawn together in their anxiety to see the human race elevated by a knowledge of God. His grace, referring to the Synod, said there was no great mystery about the meetings, although they were not open to the public; they had met for mutual counsel.

The Conference re-assembled on Thursday. After prayers had been said in the chapel, the fourth selected subject was taken into consideration—viz., "The position of Anglican chaplains and chaplaincies on the Continent of Europe." The subject was introduced by the Bishop of London, who was followed by the Bishop of Gibraltar, Bishop Littlejohn, of Long Island, who is bishop in charge of the American chaplaincies on the Continent of Europe; Bishop Lyman, of North Carolina; Bishop Stevens, of Pennsylvania; the Bishop of Carlisle, Bishop Claughton, the Archbishop of Canterbury, and the Bishops of Oxford and Antigua. The subject was referred to a committee.—The subject discussed in the afternoon session was that which had been referred to by the president in his opening remarks as pre-eminent over the others in interest and importance—viz., "Modern forms of Infidelity and the best means of dealing with them." Bishop Bedell, of Ohio, opened the discussion; the venerable and learned Bishop of Killaloe (Fitzgerald) followed, and the debate was sustained by the Bishops of Peterborough, Lincoln, Oxford, Montreal, Gloucester and Bristol, Winchester, Llandaff, the Archbishop of York, Bishop of Bombay, Bishop of Saskatchewan, Bishop of Blömfontein, and the Archbishop of Canterbury. This subject also was in the end referred to a committee. The attendance, though large, was not quite so great as upon the first two days of the Conference.

The Synod met again on Friday, when the question discussed was the condition, progress, and needs of the various churches of the Anglican Communion. More than forty bishops took part in the debate. The Synod adjourned to the 22nd inst., to receive and discuss the reports of the various committees.

During the present month, and probably for the two ensuing months, the pulpit of St. Paul's Cathedral will be occupied on Sundays by the American and Colonial bishops at present on a visit to this country. Last Sunday the Bishop of Albany preached in the morning, the Bishop of Pennsylvania in the afternoon, and the Bishop of Ohio in the evening.

THE REFORMED EPISCOPAL CHURCH.

The first anniversary meeting of clergymen and members of the Episcopal Church, who have seceded from the Established Church of England for the purpose of establishing a Reformed Episcopal Church, was held on Wednesday evening in Christ Church, Westminster Bridge-road (the Rev. Newman Hall's), which the *Rock* remarks has, "both externally and internally, all the appearance of a grand church, and Bishop Gregg could not have selected a more suitable place in London for the introduction of the Reformed Church into the metropolis." There was a large congregation, including a number of clergy. Bishop Gregg, fully robed and having on his doctor's hood (Dublin), was accompanied from the vestry by several clergymen wearing the surplice and scarf. The service commenced with a hymn, and the ordinary evening service of the Church of England was followed with the exception of the absolution, for which another form was substituted. The lessons were read by laymen, the psalms and the "amens" were sung, and the general thanksgiving was said by the whole congregation.

The sermon was preached by Bishop Gregg, who in the course of his remarks said that no one was responsible but himself for the principles which he was now going to enunciate. It was now twelve months since he reached this country from America, after his election as bishop to the newly Reformed Church. He had been many years a vicar in the Church of England, but although the Reformed Episcopal Church was not the Church of this land, he ventured to think it was what the Established Church ought to be. It was not hostile to it—the Reformed Church was Protestant, and friendly to all Protestant churches. But it was hostile to something. It was hostile to that Roman spirit which had caused in the English Church one of the most deplorable schisms ever known. All Evangelicals, looking at the present state of the Established Church, said something must be done; if so, somebody must do it. The real cause of all the sacerdotalism was to be found in certain passages in the Book of Common Prayer. It had been said, Why not reform from within? History would show that to attempt to reform from within was a hopeless task. With all the attempts to check Ritualism it was still coming in like a flood. A Church dignitary had said the Church was "shooting the rapids." That was a dangerous position for a ship to be in. When he joined it he thought it was going straight to a Protestant port, but he afterwards found that the ship had turned its head, had altered its course, and was now bound straight for Rome. For this reason, as he did not want to go to Rome, he thought it best to come out of it. Some people had asked, "Why not remain in it, and endeavour to alter its course? Why not try to reform it?" His answer was that others had tried to do it, and had failed, and therefore he had come to his present conclusion. After denouncing in strong terms the various superstitious tendencies, and the evils of sacerdotalism, he said that he considered the present Prayer-book was greatly the cause of many of the existing evils. The Reformed Episcopal Church had therefore entirely revised it, freed it from all sacerdotalism, had thoroughly uprooted all its dangerous dogmas; the word "priest" was omitted entirely, and the revised edition now in the press would shortly be issued. Dr. Gregg further spoke of the rise of the Reformed Episcopal Church in America. Bishop Cummins, who, with the other bishops of the American Church, was in full communion with the Church of England, in the year 1873 was called to account because he took the Communion in a Presbyterian church, and that was the cause of the origin of the Reformed Episcopal Church, which in England was now entirely free from American government. Their position was this. They had been in existence five years. It took John Wesley five years to obtain five preachers. But they had now six bishops and 100 congregations. In this country they had two bishops, and congregations in nine English dioceses. In conclusion, he heartily thanked the Rev. Newman Hall for granting them the use of his noble building, and he urged that there never was a time when such men as Wycliffe, Cranmer, Luther, Wesley, and others were more needed.

SUMMER MEETINGS OF THE LIBERATION SOCIETY.

It will be observed from the following notices of the meetings of which we have received an account since our last, that the country open-air gatherings organised by the Liberation Society are being continued with success.

SOMERSETSHIRE MEETINGS.

We take the following from the *Swindon Express*:—"On Monday, June 24, a series of open-air meetings in connection with the Liberation Society was held in the villages around Tetbury. It was arranged that the meetings should be held at half-past seven in the evening. The first meeting was held at Long Newntown, which is in the borough of Cricklade, and a Conservative place, as far as the votes go, which is accounted for by the fact that the whole village nearly is owned by G. Estcourt, Esq., M.P., whose example the voters follow. A goodly number of the villagers came over to the meeting, and although timidity was clearly manifested, yet the attendance was very good. The Rev. R. Bray, of Tetbury, as chairman, opened the meeting with an explanation of the objects of the society, and then called upon the Rev. G. Duncan, of Frome, one of the society's lecturers, to give his lecture on "Is the Church of England worth preserving?" Mr. Duncan is an eloquent and humorous speaker, and is evidently well up in this great question. He has had the pleasure recently of a public discussion of the subject with two clergymen. Although an attempt was made at Newton to talk him down, his mighty voice and Scotch determination enabled him to quiet the talkers. After replying to several questions which were asked at the close, tracts were distributed. On Tuesday the meeting was held at Beverstone, the parish of the Rev. H. Blunt, M.A. Almost the whole village came out, and at the close of the lecture, upon the proposition of the Rev. E. Edgington, seconded by Mr. Riddick, of Tetbury, a vote of thanks to the lecturer was carried without any opposition. On Wednesday the village of Shipton Moya was visited. All sort of things were predicted as to how the meeting would fare there, but the people came out *en masse* to hear Mr. Duncan. Mr. Bray asked them to say whether they would give a vote of thanks to the lecturer, and the Shipton people did so with unanimity and enthusiasm. Tracts were freely distributed at all the meetings, and it was certain the people in the villages were anxious to get information on the subject."

Besides the above, we have reports of the following:—

CULKERTON.—On June 27 Mr. Duncan lectured in this village, the Rev. R. Bray and Mr. Goodrich taking part in the meeting, which was held on the village green, some persons coming miles.

CHERINGTON. — On the following night Mr. Duncan lectured in this place, the Revs. R. Bray and E. Edgington also taking part. These meetings were most enthusiastic, cheers following some the remarks of the speakers, who received quite an ovation as they drove away. The places were selected because they furnished neither chapel nor any spot of neutral ground. Tracts were received most eagerly, the people literally tumbling over one another, while four or five of us were busily engaged distributing them from the conveyance. The meetings were preceded by the house-to-house delivery of tracts, handbills, and the posting of bills and posters, the latter in some instances being torn from the walls and otherwise defaced.

MEETINGS IN CAMBRIDGE, LINCOLNSHIRE, AND HUNTS.

We have received notices of meetings held the week before last by Mr. Lummis, at Sutton St. James, Walpole St. Andrew, Bottesham, Tydd St. Mary, and Gedney Hill. Last week Mr. Lummis held four open-air meetings as follows:—

THORNEY.—We have received the following description of this meeting. The town is the freehold of the Duke of Bedford, and its orderly, prim, and aristocratic appearance seems to frown upon all agitation. So thought the clergy, for, upon the announcement of Mr. Lummis's intended visit, the "drum ecclesiastic" was vigorously and loudly beaten, and to the defence of the Church for miles around the country was scoured. This augured ill for Mr. Lummis's success, especially as Nonconformity has scarcely ventured to express itself in the district. On Mr. Lummis's arrival he was attended to the parish-green—situated between the venerable church and the rectory—by large numbers, where, with a member

of the district committee intended for chairman, he took his stand. The clergy and their adherents were already there, and not a little outcry was raised by their nominating a chairman of their own —a farmer—Mr. Crane. Anxious to placate the opposition, Mr. Lummis yielded the point, and the meeting commenced. Mr. Lummis then commenced his address on "The Gains of Disestablishment," which he delivered amid the noisest and rudest interruptions. At the conclusion, two clergymen—curates of the parish—answered him, and Mr. Lummis followed. From the commencement of the meeting it had been clear that, while prodigious efforts had been made to muster the defenders, our friends had spontaneously gathered in large numbers, and were even numerically the stronger party. This was manifest by the enthusiastic support they gave the lecturer, and by the bold and united stand on the right, when the chairman divided the meeting, sending Liberationists to the right, and anti-Liberationists to the left.

Mr. Lummis has also lectured at Eye, Tidd St. Giles, and Gorsefield.

MR. FISHER AT HULL.

On Monday evening, July 1, Mr. Fisher lectured on "The Origin of Church Property," in the Protestant Hall, under the auspices of the Hull Liberal Association. Mr. George Whitehead occupied the chair, and, notwithstanding the summer weather, there was an excellent attendance. The lecturer gave an exhaustive address, extending over an hour and a-half, and was listened to with the greatest attention throughout. After unanimous votes of thanks had been given to the lecturer and chairman, it was arranged that Mr. Fisher should visit the town again shortly, and give a series of lectures on other phases of the disestablishment question.

ECCLESIASTICAL MISCELLANY.

The Rev. Thomas Teignmouth Shore, M.A., Incumbent of Berkeley Chapel, Mayfair, has been appointed an Honorary Chaplain to Her Majesty, in succession to the Bishop of Lichfield. Mr. Shore is one of the contributors selected by the Bishop of Gloucester and Bristol for his lordship's New Testament Commentary.

DR. DÖLLINGER has addressed the following letter to one of his friends with reference to a report that he had made his peace with Rome:—"The reports in the paper sent to me are malicious lies, both as regards me and Professor Friedrich. It is now the fourteenth time that Ultramontane papers have announced 'my submission,' and this will happen still oftener. I shall not dishonour my age with a lie before God and men—of this you may be sure."

SECESSION FROM THE IRISH CHURCH. — Lord James Butler has seceded from the Irish Episcopal Church. He was a great champion of revision of the Prayer-Book, and often made the proceedings at the General Synod hot and lively by his strong persistence in denouncing what he considered corrupting and Papist notions in the Prayer-Book. But he failed to get the Synod to go far enough. The revised Prayer-Book came into use on the 1st inst., and Lord James Butler refuses to use it. It is, he says with emphasis, still full of corruption.

A BURIAL GRIEVANCE AT BEDALE.—"Noncon" writes to the *Northern Echo* from Northallerton, under date of July 3, as follows:—"Mr. Kay, saddler, of Bedale, came into my place last night. He told me his errand was to arrange for the burial of a child at Northallerton, and this makes the fourth in a short space of time that will have been buried here. He is a member of the Baptist persuasion, consequently their children are not sprinkled. The vicar of Bedale refuses to read the burial service of these Dissenters, and they get dog burial in place of that of a Christian. The expense is very heavy, all fees being double for those not belonging to the parish."

CHURCH RATES IN SCOTLAND.—In the House of Commons on Wednesday, Mr. M'Laren moved that the order for the second reading of his bill for the abolition of Church-rates in Scotland be read and discharged, explaining that he did so because there had already been a discussion on the question of the Scotch Churches during the present session, and because he found that a large number of Nonconformists who formerly were in favour of the abolition of Church-rates as a means of smoothing down existing differences were now in favour of disestablishment, and no longer took the same interest in this bill. The motion was agreed to, and the bill was withdrawn.

ARCHDEACON DENISON ON DISESTABLISHMENT. —In a letter to the *Times* the Archdeacon of Taunton says:—"I look upon English disestablishment not simply as a thing certainly on its way, but as a means to a truer religion than that of the last 300 years. When English disestablishment comes, the first application of the spoil will be the relief of the English ratepayer from 'education rate.' God will be robbed again in tithes and offerings. The Irish precedent will be followed here. 'Instruction without religion" will be paid for all over England with the Church's money. The joyful ratepayer will lead the triumph, and there will be another chorus."

THE BISHOP OF MANCHESTER ON CHURCH REFORM.—Bishop Fraser, preaching in London on Sunday, said he perfectly agreed with a clever and brilliant writer in the *Manchester Examiner*, who often stuck thorns in his side, and who wrote under the name of "Promotion by Merit," that promotion should be by merit. Like some of our other best institutions, the Church of England was being put on its trial. He did not ask them to be blind to any palpable defect in it. He did not ask them to maintain, or help to maintain, any proved abuse. If the method of general patronage required, as he thought it did require, alteration, let it be altered. It might also be necessary to change the mode of appointing bishops and to enforce stricter regulations bearing on the lives of clergymen. But let them reform the Church, not destroy it.

BURIALS IN FRANCE.—Mr. James Howard, of Bedford, writing from Paris, relates the following in the *Daily News*:—"An English friend of mine, resident in Paris, has had the misfortune to lose his wife during my stay here. Having resided some years in Normandy, he desired to bury his wife in the same ground in which one or two other members of his family had been interred, viz., the Roman Catholic churchyard of the village of Livet, near Lisieux, and where the burial took place on Wednesday last. Being a Protestant, he invited the Rev. A. B. Spaight, M.A., of the Marbœuf Church, Paris, to go down to officiate, and at the burial the Church of England service was read by this gentleman with just the same freedom as though he had been in an English churchyard. I naturally inquired whether an exception in this case had been made, my friend having formerly been an extensive employer of labour at Lisieux, but I learned, to my satisfaction, that when a Protestant is buried in a churchyard attached to a Roman Catholic church the choice of the officiating minister and the service are left entirely to the friends of the deceased. Surely the time cannot be far distant when Englishmen shall in this respect enjoy the same freedom as the French."

Religious and Denominational News.

CHRIST CHURCH, WESTMINSTER ROAD.

Going over to Westminster-road from the City last Thursday evening, and reaching the cathedral-like building which stands so conspicuously at the corner of the Kennington and Westminster-roads, we naturally expected to see some little commotion there — for was there not a floral festival being held there in commemoration of the second anniversary of the opening of the building? But, surely, we have mistaken the day or the hour, for the church is closed and the outer gates locked, and only a solitary policeman is standing outside. We look at the placard within the rails to make sure that we are not mistaken, and then try to find entrance. But no gate opens to our grasp until going along to the adjoining Hawkstone Hall we find an open door and, ascending the steps, are gladdened by the sight of many of the fairer portion of creation, clad in tasteful costumes, and seated at tables amply furnished with materials for a feast in the shape of cake, bread and butter, strawberries, tea and coffee, &c., and adorned with beautiful flowers in pots and vases. After sharing in this material portion of the feast for the sustenance of the mortal part of our nature, we pass along an outside corridor and speak a word of consolation to some few of the less favoured individuals who are vainly as yet seeking entrance at the church gates. In the church are already assembled a large number of the congregation, chiefly ladies. Mr. Newman Hall is there, superintending the placing of the flowers around the beautiful pulpit and on the steps leading to the chancel, where a table has been placed and a chair for the Earl of Shaftesbury, who is to preside, and who has just arrived. His lordship looks up at the lofty roof and around the spacious building evidently with astonishment, and somewhat of awe, as was afterwards apparent when he said that it was with no little trepidation that he ventured to speak in that building, for it seemed to require a man to be at least a bishop to speak in such a magnificent place. Previous to this, however, a hymn of praise had been sung by the congregation and choir, and the minister had ascended the pulpit, and offered thanksgiving for the blessing bestowed and success achieved, coupled with earnest petitions for future prosperity. Then Mr. Hall made a statement to the effect that the noble earl had only consented to preside, on becoming satisfied from a perusal of some recent sermons sent him that the pastor was preaching as sound doctrine now as he did a year ago. Evidently the veteran earl looks with suspicion on the progress of modern ideas, and has taken to heart the psalmist's caution against putting trust in any man. However, Mr. Hall's sermons were evidently reassuring to his mind, and Mr. Hall's statement of the multiplicity of preaching operations carried on for the benefit of the large population surrounding the church cheered his heart, so that when his lordship spoke, he had only words of thankfulness to utter to Almighty God for raising up such a devoted man as Mr. Hall, and for enabling him and his people to erect such a magnificent structure and to carry on such beneficient operations. As long as Mr. Hall continued to preside over that congregation, he was sure that he would lead them aright, and preach not only Christ, but Christ crucified, which was now too often neglected by modern preachers, but which was the very foundation of the faith. But he cautioned the people against allowing their minds to be drawn away from the simplicity of the Gospel by any outward pomp. Very touching it was to see how steadfastly the aged earl himself clings to the Saviour, and how earnestly he still commends that Saviour to others. Having borne his testimony he departed silently, and the chair was then occupied by the senior deacon, Mr. Henry Hadland, and addresses, interspersed with anthems sung by Madame Lancia, were delivered by the Revs. C. E. B. Reed, M.A., Arthur Hall, Mr. Jones (of Surrey Chapel), and other gentlemen. In the course of his statement, Mr. Hall mentioned that the total cost of the building and fittings amounted to 63,000*l.*, but that only 5,000*l.* of that amount remained to be raised. They had obtained the loan of that sum, which was to be repaid at the rate of 500*l.* a year, which they expected to raise by devoting half of the offertory to that purpose. Only 15*l.* was wanting to make up that sum for last year, which would no doubt be collected that evening.

It is intended to erect a new Congregational church in the rising watering-place of Saltburn-by-the-Sea.

Mr. W. C. Fuidge, of the Bristol Institute, has accepted the ministerial charge of the church at Market Lavington, Wilts.

The Rev. G. E. Cheeseman, of Lancashire College, has accepted the ministerial charge of the church at Hatherlow.

The Rev. W. M. Tetley, owing to declining health, has, after nearly thirty-seven years' ministry, resigned the pastorate of Salem Chapel, East Budleigh, Devon.

At the Manchester meeting of the Primitive Methodist Conference last week it was decided to abolish the system of barriers restricting the work of their ministers to certain districts.

Mr. Lee, of the Baptist College, Manchester, has accepted the pastorate of the Baptist Church, Idle, and will commence his labours on the second Sunday in August.

Mr. E. Arthur was on the 26th ult. ordained to the pastorate of Middle Hill and West Hook Congregational Churches. The Rev. J. Lochore, of Haverfordwest, gave the charge to the minister, and the Rev. J. Griffith, of St. Florence, addressed the church. Sermons were preached in the evening by the Revs. Mathias, of Wolfsdale; Michael, of Keystone; and Philipps, of Zion Hill.

Mr. Spurgeon was unable to officiate at the Metropolitan Tabernacle on Sunday. At the morning service the following letter, addressed to the chief of the Orphanage, Mr. Charlesworth, was read to the congregation:—"Alas! alas! dear brother, a night of torture has been endured by me, and morning has brought no relief. You *must* preach for me, and may the Master send you with a good message." It is understood that Mr. Spurgeon's exertions at Oxford last week aggravated his gout.

SOUTH NORWOOD.—On resigning the pastorate of the South Norwood Congregational Church, the Rev. G. T. Coster has been presented with a purse of gold by the church and congregation: Dr. Macdonald's "Life and Writings of St. John" by the young ladies' Bible-class: Kitto's "Daily Bible Illustrations" (eight volumes) by the children's-class; and a beautiful silver inkstand by the Young People's Bible Reading Society.

HANWELL. — The anniversary services in connection with the Union Church have just been held. On Tuesday morning, July 2, a devotional meeting was held, presided over by the Rev. G. Rouse Lowden, F.R.G.S. (pastor.) The Rev. W. Landels, D.D., of Regent's Park Chapel, preached in the afternoon from John xii., 21, and the Rev. Dr. Joseph Parker, of the City Temple, delivered a discourse from John xxi., 3 and 4. A large number of friends partook of refreshment during the interval in the schoolroom, which was tastefully decorated. On the following Sunday the Rev. Dr. Angus, President of Regent's Park College, preached in the morning, and J. T. Campbell, Esq., in the evening.

SUDBURY.—The services in connection with the recognition of the Rev. J. M. Blackie, LL.B., as pastor of Friar's-street Chapel, Sudbury, was held on Wednesday, June 26. About 250 friends sat down to tea in the schoolroom. The public meeting was held in the evening in the chapel, when J. Salter, Esq., the mayor (a deacon of the church), presided. Addresses were delivered by the Rev. J. Steer, of Tottenham, the late pastor, who expressed his pleasure that Mr. Blackie had received a cordial welcome from the people; by the Rev. R. M. Willifer, of Hadleigh; the Rev. William Scott, of Ipswich; the Rev. G. H. White, of Trinity Chapel, Sudbury; the Rev. T. F. Touzeau, of Melford; E. Grimwade, Esq., of Ipswich; and T. M. Blackie, Esq., F.S.A., of Witham, all of whom offered their congratulations to the new pastor. Mr. Blackie responded, and referred to his work in his previous pastorates at Leamington and Liverpool.

WALWORTH. — The Rev. P. J. Turquand, of York-street Chapel, Walworth, at a tea-meeting held to celebrate the twenty-fifth anniversary of his pastorate, and the eighty-eighth anniversary of the church, was presented with a cheque for 200 guineas, in recognition of the regard in which he is held by the Church and congregation. It was mentioned that, apart from the pew-rents, nearly 1,500*l.* had been raised during the year, including the sum necessary for the entire removal of the renovation debt, and upwards of 700*l.* for the various religious and charitable institutions which it was intimated are about to be reorganised on methods approved by modern experience. Mrs. Turquand was on the same occasion presented with a silver tea-service. Mr. Samuel Morby, senior deacon, and Mr. J. Miller, deacon, took part in the presentations, and several ministerial friends delivered fraternal addresses.

SURREY CONGREGATIONAL UNION.—The summer meeting of this Union was this year held at Farn-

ham under the presidency of S. Figgis, Esq., and was attended by members from the metropolitan and rural districts. A devotional meeting preceded the meetings for business; the chairman for the next year was then elected, and on the motion of Mr. Davies, of Guildford, seconded by the Rev. S. Henderson, of Camberwell, the Rev. J. G. Adeney was unanimously chosen. Mr. Figgis addressed the Union on the necessity of the pastors of churches being liberated from all unnecessary services, so that the pulpit might have more attention. He said he thought the elevation of the preacher and his work to be most important to Congregationalism in the future. But, he continued, if the preacher is to have time for thought and preparation for the pulpit, laymen must be ready to do a full share of the church's work. The Rev. R. A. Redford, M.A., moved, and the Rev. Dr. Davies seconded, a vote of thanks to the Rev. W. H. S. Aubrey for the able and valuable services rendered by him to the Union during the five years that he had held the office of secretary, which was unanimously carried. The Rev. J. G. Rogers, B.A., proposed, and the Rev. J. Hart, of Guildford, seconded, "That this meeting having heard the report of the committee upon the secretaryship, hereby adopts its recommendation, and requests the Rev. J. P. Gledstone, of Streatham Hill, to accept the post of secretary." This resolution was also carried unanimously, and Mr. Gledstone expressed his willingness to accept the vacant post, believing that there was good work for God to be done by him in the country. The valuable services of the Rev. J. Farren, of Bermondsey, as secretary during Mr. Aubrey's visit to America, were warmly acknowledged by the meeting. The Rev. J. Halsey moved:—"That, in consideration of the fact that the publication of the *Surrey Union Magazine* involves considerable annual loss, and also that its influence and character as a county denominational organ are not such as to warrant so large an expenditure, it is hereby resolved to refer the question of its continuance after the current year to the committee, who shall have power, if they see fit, to order its cessation." Mr. Marten Smith, the treasurer, reported that through a falling off of gifts and legacies there was a balance due to the treasurer of 59*l.* 13s. The ordinary contributions to the Union had not declined, and they had on the chapel debt account a balance in hand of about 300*l.* After the luncheon, which was presided over by the Rev. W. E. Joyce, a resolution on the Eastern question was passed. Thankfulness was expressed at the prospect of a new village church being erected at Forest Green, where the lord of the manor had displayed a generous spirit towards the work. The day's proceedings were brought to a close by a service in the church, the Rev. J. G. Rogers being the preacher.

THE HOME FOR LITTLE BOYS.

The usual summer *fête* of this admirable institution took place on Saturday last, and was favoured by lovely weather. The greater part of the friends of the charity, who mustered in great numbers on the occasion, went down by special train to Farningham (three stations beyond Bickley), where the buildings connected with the Home form quite a model village, adjoinnig the London, Chatham, and Dover Railway, on an elevation which commands a wide sweep of Kentish rural scenery, and is open to the invigorating breeze. A benevolent institution which is fourteen years old, especially one presenting such peculiar claims as the Home for Little Boys, is its own advertisement. It may suffice to repeat here—for it has been said before—that the asylum at Farningham is a home for little boys under ten years of age, from all parts of the kingdom, who are either homeless and destitute or in danger of falling into crime, and who are disqualified for admission to other asylums. Here they live in the group of cottages which constitute the Home, receive an excellent education, and are trained to industrial work. The institution has, as the committee put it, passed through the stages of experiment, establishment, and enlargement. The last-named process is still going on, and long may it continue! As you enter the grounds there is first the chapel, a place of worship which, for its extent of accommodation and the completeness of the interior fittings, many a considerable town, or rather any denomination, might envy. On either side, as you advance through the grounds, are the comfortable-looking cottages, where the lads are housed, each cottage being under the care of a man and his wife, who are responsible for the domestic training of their charges. There are now ten of these interesting homes, in which 300 boys find—we were going to say a refuge, but the word does not adequately express what is meant by the thorough industrial training which the institution affords, and which has already proved an inestimable blessing to numbers of children who have grown into young men, and are filling good situations or responsible positions in life at home and abroad.

A benevolent lady having subscribed 1,400*l.* for the erection of another cottage home, the committee have been obliged to depart from their decision to limit their accommodation to 300 boys, and the foundation-stone of the new building was laid on Saturday by Mrs. F. J. Horniman on behalf of the anonymous donor in presence of a large company. This was preceded by the opening of a new and capacious building for stores, workshops, library, and reading-room, which ceremony was performed by the Countess of Zetland—a work the committee were able to undertake by the aid of a legacy from the late Mr. George Moore. On each occasion Mr. A. O. Charles, the devoted secretary of the Home, made the requisite statements. Then followed the luncheon in a large tent, to which some 250 ladies and gentlemen sat down, under the presidency of Mr. W. H. Willans, the treasurer, who has from the first been zealousy identified with the charity. Later on the company assembled in the chapel, where the examination took place, and Mr. Stevenson Blackwood, in the unavoidable absence of the Countess of Darnley, distributed the prizes, which were many and valuable. The boys were examined by the Rev. H. C. Wilson, and the way in which they answered his searching questions excited general astonishment, which was increased at the ready response to the difficult problems in mental arithmetic that were propounded by one of the pupil teachers. Another feature of the occasion was the excellent singing of the lads, among whom has been organised a band which played at intervals during the day. The visitors were then provided with tea at the various homes, and the day's proceedings were wound up with athletic sports in the adjoining cricket field. We must by no means forget to state that earlier in the day the workshops were in full action. Here the lads plied their trades as tailors, carpenters, printers, shoemakers, bakers, and the like, the learning of which ensures for them industrial occupation and a livelihood in future life.

Like all philanthropic agencies in active operation and with an unlimited sphere of usefulness, the Home for Little Boys stands in need of increased support. 4,000*l.* is required to meet present liabilities, including the cost of fitting up the eleventh cottage home, and furnishing the new building opened last Saturday. So efficient a system as that on which the Home for Little Boys is carried on is necessarily expensive. Each lad costs on the average 20*l.* a-year, but then for that sum he gets an education and industrial training which thoroughly equips him for the future, and he has also the advantage of that family life and supervision which is the most unique and meritorious feature of this well-conducted institution.

ELECTION INTELLIGENCE.

The polling for Middlesbrough took place on Thursday, when Mr. Wilson, the Liberal candidate, was returned by 5,307 votes, as compared with 2,415 recorded for Mr. Sadler, who had resigned the mayoralty in order to contest the borough in the Conservative interest.

The polling for the representation of the Flint Boroughs, rendered vacant through the death of the late Mr. Ellis Eyton, took place on Friday, with the following result:—Mr. Roberts (Liberal), 1,636; Mr. Pennant (Conservative), 1,511. Liberal majority, 125.

Mr. Locke has issued an address to the electors of Southwark, informing them that he shall not offer himself for re-election at the close of the present Parliament. The state of his health, Mr. Locke says, has compelled him to come to this decision. It is expected that the Liberals of Southwark will now be able to present a united front. Their candidates adopted a year ago by the "Two Hundred" (Mr. Dunn and Mr. Rabbits) have been approved with scarcely a dissentient voice by seven meetings held in the several districts of the borough, including a great public meeting held at the Bridge-house Hotel, and their adoption has been recently confirmed by the newly-elected "Two Hundred," with only five dissentients.

At a meeting of the South Durham Conservative Association at Darlington, it was decided to bring forward Colonel C. Surtees, who represented the division from 1865 to 1868, as the Conservative candidate at the next election.

At a meeting of the Marylebone United Liberal Association held on Thursday, the chairman, Sir Henry Jackson, M.P., said it was about six months since it was determined by the Liberals of the borough to form a Liberal association, and the efforts made in that direction were, he was glad to say, successful. The borough was divided into twenty wards, each of which provided twenty Liberals. Marylebone had therefore now four hundred Liberals who might be relied upon, and who would find the most eligible candidates to represent the borough in the Liberal interest when occasion required. When the dissolution took place there was an organisation in existence in the borough prepared to fight for the Liberal cause. The meeting was also addressed by Mr. C. H. Hopwood, M.P., Mr. J. Westlake, Q.C., Dr. Abbott, and others.

Mr. Acton S. Ayrton, formerly M.P. for the Tower Hamlets, has consented to stand for Northampton in the Liberal interest, and apart from Mr. Bradlaugh. He is in favour of the separation of Church and State and of an extension of the county franchise.

Mr. Edmund F. Davis, of St. Peter's, Thanet, the adopted Liberal candidate for East Kent at the next election, addressed a crowded meeting in the Town Hall, Ramsgate, on Thursday. The meeting was very hearty in its approval, and a resolution was passed unanimously to support Mr. Davis.

It is stated that Mr. Donald Currie, shipowner, of London, has again declined to promise he will come forward as the second Liberal candidate for Plymouth at the next general election.

The *Edinburgh Daily Review* states that it is intended to hold at an early date and in some central town, a meeting of leading men among the independent Liberal party in various districts of the country, to consider the present position of the Liberal party in Scotland, and the measures which it will be proper to adopt in the view of an approaching general election. Also that in view of a general election, negotiations are on foot between the Scottish branch of the Liberation Society and the Scottish Disestablishment Association with a view to securing joint electoral action, and the return of disestablishment candidates. In Edinburgh a powerful joint committee is likely to be formed, specially charged with the promotion of the disestablishment movement.

Mr. Robert Jardine, of Castlemilk, who formerly represented the Dumfries Burghs, having been invited to become the Liberal candidate at the next election, has consented, on the understanding that, if elected, he should enter Parliament as an independent member, unpledged on any question whatever; but he stated distinctly that he would not vote for the disestablishment of the Church of Scotland. The Conservative candidate is Col. Walker, of Crawforton.

The Church party in the St. Andrew's Burghs are getting up a requisition to Sir Robert Anstruther, M.P., to stand for the constituency in the event of Mr. Ellice retiring at the next election. They calculate that he will have the support of the Moderate Liberals. Mr. Williamson, of the firm of Messrs. Balfour, Williamson, and Co., of Liverpool, a native of the district, will have the support of the advanced Liberals.

A meeting of all the Liberal committees of the county of Fife was held on Saturday at Kirkcaldy, the Liberal "whip," Mr. Adam, M.P., presiding. Mr. Henderson Fardel moved that the Hon. Preston Bruce, son of the late Earl of Elgin, should be asked to stand, which motion was seconded, and carried by acclamation. Mr. Bruce then addressed the meeting. After referring at some length to the Eastern Question, he spoke on the Church of Scotland Question, and stated emphatically that he was prepared to vote in favour of Disestablishment. His address throughout was well received.

The Perthshire Liberals have held a meeting at Perth, and decided to contest the representation of the county at the next election.

The election expenses of Mr. George Palmer, who lately successfully contested Reading, have been returned at £1,599. This is stated to be the smallest outlay ever known in connection with an election contest in the borough of Reading.

The Charing-cross Publishing Company published on Saturday the first number of a new penny religious paper, entitled *Church and State*.

Mr. J. Crossley, of Halifax, had a microphone placed in the pulpit of a chapel and connected with his residence, a mile from the town, by means of a telegraphic wire. The whole of the service was heard, except a few words, rendered indistinct by the preacher disturbing the microphone.

Mr. H. A. Page, whose biography of De Quincey, and study of Thoreau have, during the past years, borne witness to both his genius and his industry, has been preparing for publication in book form some literary remains of the late J. H. Alexander, B.A. The title of the work will be "Lights on the Way: Some Tales Within a Tale."

According to Professor Leone Levi, out of every pound of taxation contributed by the working classes to the national exchequer, 13s. 5d. comes from alcoholic liquors and tobacco. The middle and upper classes, on the other hand, and under similar circumstances, contribute only 3s. 4d. for these luxuries.

Mr. Stanley's book, "Through the Dark Continent," which has turned out a great success in the publishing line, will shortly be published in America, Canada, Norway, Denmark, Italy, Hungary, Sweden, and the publishers are in treaty with yet other countries anxious to possess the work.

The *Athenæum* says:—Having completed his new edition of Shakespeare, Mr. John Payne Collier, who is now in his ninetieth year, contemplates a new edition of his "History of Dramatic Poetry." He says, "My brain will stand it, if only my hands hold out." Everybody will wish that the veteran scholar may be able to accomplish the task.

FIVE O'CLOCK TEA.—Among the many advantages peculiar to "Five o'Clock Tea," and especially appreciated by thrifty housewives, is the facility, according to *Brief*, with which it may be turned to account as a mode of returning civilities at an almost nominal cost. A dinner entails not only expense, but also a certain amount of personal anxiety and discomfort; and even luncheon, though a meal much affected by male visitors, and totally free from ceremony, can accommodate but a limited number of guests at a time; whereas a few plates of cakes and strawberries (when practicable) suffice to wipe off an infinity of small obligations, and when invested in twice or thrice in the course of the season, exonerate the hostess—in her own opinion, at least—from any further social responsibility. Men, as a rule, are not over and above partial to this species of *réunion*, but if the house is a pleasant one, and they have no more pressing engagements on hand, they will occasionally drop in; and the surest method of attracting them is to include among the invitations as many pretty and talkative women as the visiting-list can supply. So that, all things considered, "Five o'Clock Tea" is a great card in the hands of those who know how to play it, and may be reckoned as one of the cheapest and most profitable inventions of modern civilisation.

SHOREDITCH TABERNACLE.

ON or about OCTOBER 1st the MEMORIAL STONES of the above Place of Worship will be LAID.

The Committee are very thankful to the Christian public for their generous help to the present, and beg to make one more Appeal. The need of a large place is very urgent; for, while we have a Church of 900 Members and a Congregation of 2000 now worshipping in the Shoreditch Town Hall of an evening, our present Chapel seats only 600.

The New Tabernacle is to seat 2000, and will cost about £8000, towards which we have £4000 promised. The Committee are anxious to open the new building free of debt.

CONTRIBUTIONS will be thankfully received and acknowledged by the Pastor, Rev. W. CUFF, 5, Palestine Place, Cambridge Heath, E.; by the Treasurer, Mr. J. Harverson, 10, Well Street, Hackney, E.; by the financial Secretary, Mr. Geo. Boggis, 14 and 15, St Swithin's Lane, Cannon Street, E.C.; or may be paid to the account of the "Shoreditch Tabernacle Fund," at the London and County Bank (Shoreditch Branch) London, E.

FOR COLLEGE AND SCHOOL PRIZES.

NOTICE.—Now Ready, a NEW EDITION of the POETICAL and DRAMATIC WORKS of ALFRED TENNYSON, Poet Laureate. Complete in One Volume, Crown 8vo, strongly bound in Cloth, price 6s.; Cloth extra, bevelled boards, gilt leaves, price 7s. 6d.; roxburghe half-morocco, price 8s. 6d.

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"An extremely clever work. That it will be widely read admits of no doubt whatever; for in its depth of thought, occasional touches of humour and irony, and generally even flow of graceful verse, it possesses attractions which prove as delightful as they are rare."—Glasgow News.
Glasgow: James Maclehose, Publisher to the University.
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THE PILGRIMS and the ANGLICAN CHURCH. By WILLIAM DEVERELL. Price Eighteenpence.

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"I have read it with interest. It is full of information, and gives evidence of much historical research."—Spencer.

"The subject is of great interest."—Glasgow.

Mr. Gladstone's attention having been asked to page 35 he writes—"I have to acknowledge the great force of the observations to which you specially refer me." But he strongly dissents from the general "historical view you have ably, and, without doubt, conscientiously stated for yourself."

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Amount of contributions already received, £23,164 7s. 7d.

A telegram from Shanghai, dated 6th June, states that the distress in China must increase until October. A hundred thousand families are receiving relief. A letter received by the last English mail from R. J. Forrest, Esq., the British Acting Consul at Tientsin, says:—

"The distress is growing more and more horrible. Many dead can be seen any day in and around Tientsin. An immediate supply of funds is urgently needed in order to carry on the work of distributing food that has already been begun. It is hoped that ministers who have not yet made collections in aid of the fund may be willing to bring the subject before their congregations. Any donations, however small, will be thankfully received. Full particulars may be had on application.

CONTRIBUTIONS may be paid to Messrs. Coutts and Co., 59, Strand, W.C.; or to the Rev. Arnold Foster, B.A., Hon. Sec. at the Agra Bank, 35, Nicholas-lane, E.C.

NONCONFORMIST GRAMMAR SCHOOL, BISHOP'S STORTFORD.

PRIZE DAY.

The Annual Gathering of the Parents and Friends of the above School will be held on TUESDAY, July 23, 1878, at which EDWARD GRIMWADE, Esq., J.P. (Chairman of the Company), will preside, SAMUEL MORLEY, Esq., M.P., will distribute the prizes, the Rev. E. R. CONDER, M.A., of Leeds, will address the pupils, the REV. EDWARD WHITE, of London, will address the parents, and other ministers and gentlemen will take part in the proceedings. To commence at 12.30.

A Cold Collation will be provided for ladies and gentlemen in the spacious playroom, at which the Chairman of the Company will preside.

Tickets for the luncheon should be obtained early of Mr. Boardman, Bishop's Stortford.

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TO CORRESPONDENTS.

*** One or two communications are unavoidably omitted this week.

The Nonconformist.

WEDNESDAY, JULY 10, 1878.

THE WEEK.

THE publication of the Anglo-Turkish Convention of June 4, by which our Government consents to guarantee the integrity of the Asiatic dominions of the Porte, and to allow the island of Cyprus, off the coast of Syria, to be occupied by Great Britain, has created a great sensation throughout Europe. This important document has not been officially communicated to the several Powers, and Ministers have thus far declined to state in Parliament whether it has been made known unofficially. No time has been lost in giving effect to one of its provisions. Sir Garnet Wolseley has been appointed Governor of Cyprus, and will take with him from Malta three British regiments, but the island is to be previously occupied by a detachment of men from the fleet under the command of Lord John Hay. It is as yet too early to gather the drift of European opinion on what is called Lord Beaconsfield's *coup de théatre*. But we are told that the occupation of Cyprus has caused a painful surprise to the French Government, and the *Moniteur*, remarking that "England has taken her share of the cake," expresses regret that France, which it always advised not to attend the Congress, should have assisted in the cutting-up. One of the leading Italian papers also remarks that European public opinion will not view an act of this kind in a very friendly manner. Diplomatic circles in Berlin are said to regard the transaction as evidence of Lord Beaconsfield's double dealing. On the other hand, Prince Gortschakoff sees nothing objectionable in the Convention, inasmuch as Russia entertains no views of aggrandisement on the coast of Turkey in Asia, and is content with the port of Batoum, which he regards as indispensable to her commerce in the Caucasus.

The Berlin Congress has nearly completed its arduous labours. During the past week the knotty questions of Greece, Bosnia, and Batoum have been more or less settled. The Congress is expected to hold its last sitting on Saturday next, when the whole of its decisions will be formally ratified, and on Monday the leading plenipotentiaries, Lord Beaconsfield included, are expected to take their departure from the German capital.

The Congress was relieved of a great difficulty on Thursday by the announcement that the Sultan would accept in principle the temporary occupation of Bosnia and Herzegovina by Austria, thus allowing the Turkish delegates to sign the protocols. The terms have now to be settled between the two interested Powers. For the present at least, the Porte recognises no right of intervention on the part of the Government of Vienna, seems bent on opposing the annexation of those provinces to Austro-Hungary, and is encouraging the Mahomedan population to create difficulties, if not to resist. The preparations made by the Vienna Cabinet seem rather to suggest the invasion of territory where resistance is expected than a pacific occupation, and possibly a month will elapse before the army crosses the frontier of Dalmatia. It is probable that when once Austria is in military possession of Bosnia and Herzegovina, she will not again leave those provinces. But it will be necessary to come to some preliminary understanding with the Porte, and the Porte is evidently not inclined to surrender its rights of sovereignty for nothing.

On Friday the Plenipotentiaries came to a final decision as to the claims of Greece, though in a very weak and tentative fashion. They resolved to invite Turkey to arrange with the Hellenic Government for a specified rectification of frontier, offering their good offices in the event of obstacles arising. The Greeks received a very lukewarm support from Lords Beaconsfield and Salisbury, and it was decided that the Greek provinces of Turkey, together with Crete, should receive autonomy secured by a European guarantee. This decision has excited bitter disappointment at Athens, and we have yet to hear of its effects in Crete, where the Christian population are still carrying on a bitter struggle against their hereditary foes, who having command of the sea can send unlimited reinforcements to the Turkish troops. The Greeks, as we have pointed out elsewhere, have been scurvily treated by Lord Beaconsfield, and the reasons for his coldness are to be found in the Anglo-Turkish Convention.

The several questions relative to Asia Minor were mooted on Saturday. There was no difficulty in the Congress as to the cession of Kars and Ardahan, which were made over to Russia by the San Stefano Treaty, and the hitch that was expected as to the cession of Batoum was partially removed by the declaration of Prince Gortschakoff, as the result of fresh instructions from the Czar, that that place should be declared a free port, and Bayazid restored to the Turks. This, however, has not put an end to controversy on the subject. First, there is the point whether the fortifications are to be razed, which Prince Gortschakoff has not yet conceded, and is more than ever disposed to contest; and next the claims to an independent district on behalf of the Lazes, the "interesting tribe" which holds Batoum and is prepared to defend it *à outrance* unless its independence is guaranteed. Whether it be the publication of the agreement between England and Turkey, or some other cause, it seems that late last night the diplomatic struggle was going on. A despatch from Berlin says that "Russia's opposition touching Batoum has not only increased in strength, but also in extent. Apart from the surrounding territory question, which remains unsettled, Russia has revived the fortification debate. It having been understood that the matter of the fortifications was settled at last, there is an impression that the Russian representatives wish to gain time."

Some less important, but not unimportant matters have also been settled. In view of the arrangement as to Batoum, the *status quo* is to be maintained in respect to the Dardanelles and the Bosphorus. The freedom of the navigation of the Danube is assured, whilst it is to be placed under the guardianship of a European Commission, in which Roumania will be represented. The rights of France associated with the "Holy Places" have been confirmed, and the administration of Western Roumelia—a province which will include Macedonia, Thessaly, and Epirus, and is to have autonomous institutions—is to be regulated by a commission, including the six signatory Ambassadors at Berlin.

The Jingoes of the metropolis are organising a great demonstration to welcome the Prime Minister on his return home, in preparation for which the *Daily Telegraph* is writing up Lord Beaconsfield with nauseating adulation, while the *Times* correspondents at Berlin are puffing him as a consummate statesman. It may not be amiss, therefore, to look at the reverse side. Thus writes the correspondent of the *Daily News* in that capital:—

> Lord Beaconsfield carries away the chief laurels of the Congress in his own way, but he has managed to embitter Russia even more by contesting here at Berlin every point of the Anglo-Russian agreement. He has completely alienated the Greeks by coming forward as their chief antagonist instead of as their chief ally. He has aroused the suspicions of Italy and France by his new demonstration in the Mediterranean, and he leaves Prince Bismarck and all the other neutral statesmen here under the painful impression that they have been trifled with by the first English delegate.

As was expected, the Government have, to some extent, given way on the Cattle Diseases Bill. Mr. Cross and other members of the Cabinet met the Conservative members on Monday afternoon, and they having, as usual, proved obedient to their leaders, Sir Selwin-Ibbetson announced in the House of Commons on Monday that, while retaining compulsory slaughter as a rule, the Government would allow the Privy Council discretion to suspend it in the case of Spain, Portugal, Denmark, Sweden, and Norway, when it was shown that disease did not exist there—thus making the bill, as Mr. Forster pointed out, "illogical and absurd." How are these countries to prove that disease does *not* exist in their midst? As Mr. Cross, however, subsequently stated that the bill, after the concessions which had been made, would only apply to countries where disease existed, and whence exportation was now prohibited, we suppose that the matter will be made right in committee, and that the duty of deciding where disease does exist will be laid upon the Privy Council. This, with some further concessions, will probably suffice to carry a bill which, if it had been carried intact, would probably have cost the Government at least a score of borough seats at the next election.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Tuesday Night.

The prospects of a House being made for Mr. Edward Jenkins on Friday night in order that he might assist the Prime Minister in "putting down Ritualism," seemed up to the last moment exceedingly remote. The subject was one many members would find inconvenient to discuss. The hon. member in charge of the motion has not laid himself out to obtain much personal consideration in the House, and he had a few days earlier shortly declined to agree to the proposal that he should make way to Mr. Gladstone with his motion about the vernacular Press laws in India. The Government certainly would not assist to make a House; the Liberal whips were in no way pledged to the enterprise; and, on the whole, the odds were against an evening sitting.

As nine o'clock slowly tolled from the clock-tower, matters looked very unpromising. Mr. Jenkins was, of course, in his place, and ten or a dozen members had been faithful to the engagement which, throughout the day, Mr. Jenkins had sedulously laboured to make as general and as binding as possible. But this was "all told." Had the Speaker promptly entered, and had some kind friend immediately called his attention to the numbers present, the House would inevitably have been counted out. But the Speaker delayed his coming, and did not take the chair till fully five minutes' grace had been extended. By this time there were thirty members in the House, and no one having the cruelty to rise and suggest a count, Mr. Jenkins began his speech. Presently all danger was averted by the slow arrival of recruits, who brought the assemblage up to the statutory forty.

Mr. Jenkins had placed upon the notice paper a string of resolutions which occupied nearly a whole page. But according to the rules of debate only one at a time might be before the House, and this proposed that a Royal Commission should be ordained to inquire as to the use and practice by clergy of the Church of England of doctrines and ceremonies not authorised by law, or actually contrary to the laws and usages of the Church. In a speech of unusual moderation, Mr. Jenkins supported his plea, citing many telling illustrations of the necessity for such an inquiry, selected from the liberal supply weekly and daily furnished by the Ritualistic clergy. Mr. Greene, the out-and-out Tory member for Bury, had undertaken to second the resolution. But either not liking to speak in so thin a House, or being desirous of hearing what others might say, he was content to avail himself of the privilege of silently seconding the amendment, reserving his speech for a later hour. But as nobody else seemed ready to speak, Mr. Greene delivered what he had to say in his usual bluff, straightforward, and often quaint manner. Mr. Beresford Hope gave the cue to the opposition to the motion by dwelling upon what he called its "impracticability." But he let the cat out of the bag in his concluding remarks, when he warned the House, and more particularly Mr. Greene, that the only result of such an inquiry would be the disestablishment of the Church. Mr. Walpole—who very rarely speaks, and who is much more respected as a silent member than he was when a Minister—was received with that sympathetic cheering which the House of Commons reserves for elderly gentlemen whom it has deliberately shelved. Mr. Walpole thought, even whilst mentioning the case of Mr. Tooth, that the law as it stands is suffi-

cient, and he spoke with a proper degree of horror of the supposition that the bishops and clergy of the Church were neglecting their duty by permitting lawlessness to exist. Mr. Newdegate was in his solemnest mood when referring to the existence of the confessional in the Church. But he also joined in the cry against the form of the commission, and after Mr. Mowbray, another great Church authority, had echoed the remarks of Mr. Walpole, the Chancellor of the Exchequer, who, amid the frequent pauses that followed the cessation of a particular speech had more than once attempted to rise, "deplored" the existence of Ritualism, but was not inclined to accept Mr. Jenkins' suggestion for dealing with it. "Deploring" appears to be in process of becoming a regularly recognised Ministerial function. You will remember that, with respect to the retrocession of Bessarabia, Her Majesty's Government "deplored Russia's insistance, but——." Her Majesty's Ministers "deplore Ritualism, but——." With this "but" the debate came to an end. Nothing was to be gained by going to a division, and Mr. Jenkins withdrew his resolution after a debate, which may at least serve as a note of warning to whom it may concern.

For the rest, the House of Commons has been engaged in the humdrum discussion of the Highways Bill and the Scotch Roads and Bridges Bill. There was on Thursday night an interesting debate ranging over many phases of the question of education. Sir John Lubbock brought on his annual motion for the extension of the curriculum of Board schools by the addition of elementary natural science. Sir John has brought forward this several years in succession. But he was encouraged on Thursday by the conversion of Mr. Forster, who has hitherto opposed the suggestion. The right hon. gentleman is not now enthusiastically in favour of it. But the debate generally showed a distinct advance, though of course Lord George Hamilton pertly put up his back against it, and declared that it "would never do." It is quite refreshing to observe the confidence with which this young nobleman turns from the consideration of the affairs of distant India to those of the more homely School Board schools. On either subject he is equally self-confident, and shows himself gifted with the possession of a mind capable of ruling an empire and superintending an elementary school.

To-night the dull routine indicated above was varied by one of those surprises which have marked the progress of our foreign policy. The House of Commons was unusually full at question time, and it was clear that some statement of unusual importance was expected. It came as soon as the ordinary questions were disposed of; and Mr. Cross, who, in the temporary absence of Sir Stafford Northcote, is in charge of the Ministerial side, read the communication which announced that Cyprus had been annexed to Great Britain, or Great Britain attached to Cyprus—which is it?—and that we are in a fair way to realise Mr. Disraeli's dream of becoming a great Asiatic Power. The Conservatives, who have been exceedingly downspirited of late, were hilarious at this sudden turn of events, and once more Lord Beaconsfield was—of course, in a Parliamentary sense—hoisted high on the shoulders of his faithful followers, and marched in triumph round the Speaker's chair. The Liberals, having enjoyed hearty laughter at the notion of the Sultan giving fresh guarantees for improvement in the condition of his subjects, became grave at the prospect of protecting Turkey in Asia, fighting her battles, and propping her up generally. Mr. Gladstone, who has been silent for some time, was immediately brought up with a question as to the permanency of the tenure, and Lord Hartington significantly referred to the forthcoming issue of papers relating to the subject, when we shall doubtless have a fight.

After this the House was moved into committee on the Contagious Diseases (Animals) Bill, and the controversy was once more reopened. About six o'clock Sir H. Selwin-Ibbetson attempted to stem the torrent of speech by announcing a concession on the part of the Government. The concession is that the five countries which the Privy Council now permit to send cattle here without having them slaughtered immediately on arrival shall remain subject to the discretion of the Privy Council—that is to say the bill will order that all foreign cattle shall be slaughtered at the port of arrival, but if the Privy Council please they may, on being assured that there is no disease in the several countries, admit cattle from Norway, Sweden, Denmark, Spain, and Portugal. But the debate took place all the same, and it was not till a late hour that the House was ready to go into committee, Mr. Torrens shrinking from the division.

Correspondence.

PREPARATIONS FOR THE NEXT GENERAL ELECTION.

No. III.

To the Editor of the Nonconformist.

SIR,—In this letter I shall ramble very much over the counties of England with the view of bringing under consideration a variety of constituencies from a political and electoral point of view. I shall reserve to my last the discussion of certain questions applicable to the country generally, including those raised in Mr. Hayward's letter of last week. Shropshire returns four members for the two divisions of the county, and they are all Tories. At the general election there was no contest, but at a subsequent election in one of the divisions there was a contest between two Tories of different types, and the more Liberal of them was elected by the aid of Liberal votes, but there was no real gain to the cause of progress. These divisions will almost certainly again return Tories. The county is thoroughly churchified and Tory. There are four boroughs in the county—Shrewsbury, Bridgnorth, Wenlock, and Ludlow. The first returned two Liberals; the second a Liberal; and the third, Wenlock, one Tory and one Liberal; the last a Tory. The whole county is thus represented now by six Tories and four Liberals. In all probability these proportions will be the same in the future. The county of Stafford is divided into three portions, and at last general election they returned five Tories and one Liberal. I have no information which will lead me to infer a different result to the immediate future. There are in the county nine boroughs, returning fourteen members, of which ten are Liberals. Thus the whole county has returned nine Tories and eleven Liberals. Most of the boroughs are decidedly and strongly Liberal. Stoke-upon-Trent has a large working population of Radical tendencies, but they are apt to be carried away by claptrap, and divided on the question of working men's candidates. This is their weakness and danger. If united, two Liberals are certain. Stafford has long been a very uncertain borough, and I may say a corrupt one: beer goes a great way with the shoemakers of that town. Lichfield is usually Conservative. The other boroughs are Liberal by large majorities, and no Tory can be returned except when the Liberals are divided, with the exception, perhaps, of Newcastle-under-Lyne, where the representation is now divided, and Tamworth, where Sir Robert Peel can secure his own return. Derbyshire presents the unusual spectacle of sending to Parliament for the three county divisions three Liberals and three Conservatives, and in all probability the Liberals will not be fewer after the next election. The borough of Derby returned two Liberals by very large majorities, ranging from 1,000 to 2,000. Derbyshire is therefore pretty safe for the Liberal cause. Leicestershire and Northamptonshire returned for the county divisions eight Tories by considerable majorities. The town of Leicester is strongly Radical, and returned decided Liberals by majorities of nearly 2,000. The borough of Northampton is perhaps the most Radical in the kingdom, and yet it presents the extraordinary phenomenon of being represented by two Tories—the result of division. Many of the shoemakers of the town are religious sceptics, and have long been resolved to elect Mr. Bradlaugh as one of their representatives. A large portion of the Liberal party, consisting of religious men—Nonconformists—would not vote for him; hence the division and its usual result. The party seems still unable to agree upon two candidates for the next general election. Peterborough had at the last election six candidates, five Liberals and one Tory, for two seats, and two Liberals were returned by large majorities.

Nottinghamshire returned four Tories for the county without a contest. The Liberal borough of Nottingham had at last election six candidates—five Liberals and one Tory—and the result of this preposterous course of conduct was the return of a Tory. It is to be hoped that this folly will not be repeated again. Newark returned two Liberals, and East Retford one of each side without a contest. The little county of Rutland returned two Conservatives without a contest. Warwickshire is now and will be represented by four county Tory members. The great borough of Birmingham is so strongly Liberal that it has elected three Liberals, though each elector has only two votes. This result is possible only where the party is strong, united, and well organised. Any division would be fatal to success. Coventry and Warwick returned two of each side. This county will probably remain the same in the future. Worcestershire returned four Tories for the county, and the town two Liberals; but recently at a bye-election a Tory was returned. The other boroughs returned two Tories and two Liberals. The county of Gloucester returned three Tories and one Liberal. The town of Gloucester felt the effect of the reaction, and returned one of each side. Cheltenham returned a Tory by a small majority. In all probability these two boroughs will be carried by the Liberals on the next occasion as the result of better organisation. Bristol, Stroud, and Tewkesbury returned five Liberals, and will probably do so again with larger majorities; but Cirencester selected a Tory without a contest. Monmouthshire returned Tories for the county and the district, and will do the same again for the county, but the district will probably prove more Liberal than formerly. Herefordshire returned for the county two Conservatives and one Liberal, and the borough one of each party by a small majority. The little borough of Leominster accepted a Tory last general election without a contest; but at a bye-election since then a Liberal was elected, and he will maintain his position. Wiltshire elected three Tories and one Liberal for the county, and there is no chance for any better decision in the future. In the small boroughs of this county last election five Liberals and six Tories were elected. In Cricklade the Liberals were defeated because they had four candidates for two seats—a folly which was common at the last general election, and was one of the causes which led to the defeat of the Liberal party.

Somersetshire elected six members for the county without a contest, and they were all Tories, and most probably the same result will follow at the next opportunity. The boroughs of this county returned a large majority of Liberals—Taunton elected two Liberals. Bath returned one of each colour, though the Liberal element is there strong enough to elect two if wisely organised. Devonshire last election became quite reactionary. The county returned five Tories and one Liberal, and the boroughs five Liberals and six Tories. The Government boroughs of Plymouth and Devonport are much influenced by considerations of self-interest, and the large expenditure of public money on the docks. This decided the elections there against the economical Government of Mr. Gladstone. There is, however, a powerful Liberal element in each of those boroughs, and under proper guidance and united and compact organisation the Liberal party need not despair of recovering those places. Cornwall is a Liberal county, and returned last general election three Liberals and one Tory for the two divisions of the county. The borough also gave a majority to the Liberals. They will probably retain the majority and increase it by victories in Truro and St. Ives. Dorsetshire is undoubtedly a Tory county, and it returned last election a majority of Tories in county and boroughs. There is a probability of winning back Shaftesbury and perhaps another seat, but that is all that can be reasonably expected. Hampshire returned three Tories and one Liberal for the county and will probably do the same again. The boroughs went largely for the Tory cause the last election, but there is every probability that the next election will be more favourable to the cause of progress. Oxfordshire is generally Conservative, the country and the University returned four Tories and one Liberal. The city returned two Liberals at the general election, but when Mr. Cardwell was raised to the House of Lords the seat was gained by a Tory brewer. Banbury and Woodstock neutralised each other. The only progress which is probable in this county is the return of two Liberals for Oxford city. Berkshire returned last general election two Tories and one Liberal for the county, and I think four Liberals and three Tories for the boroughs. The elections that have taken place in this county since the general election indicate considerable Liberal progress. Bedfordshire may be called a Liberal county. The county itself is equally divided between the two parties. Bedford at present is in the same position, but the Liberal party is strong, and will gain the two seats next election.

I cannot proceed any further in this letter lest I should trespass too much upon your valuable space.

ARGUS.

Cheshire, July 6, 1878.

MR. GEORGE HOWELL AND THE CONSTITUENTS OF GREENWICH.

To the Editor of the Nonconformist.

SIR,—Almost everything which I have read in the daily papers on this subject seems to have been written, more or less, under one misapprehension—

that misapprehension being the supposition that there is anything analogous in the desire of a constituency to obtain from a candidate a statement of his religious opinions, and in the exclusion from Parliament of a representative chosen by a constituency, on account of his religious opinions. I confess before I read the articles and letters which have appeared in print, I should not have thought it possible that anyone of the most ordinary intelligence could make so transparent a logical blunder as this misapprehension involves. I could scarcely have believed that any person, with the most moderate reasoning powers, could compare the proceeding of the constituents of Greenwich with the conduct of those who, in former times, approved of and supported that legal injustice known as the "Test Act." The fact of the case is quite the other way. Constituents in choosing a candidate who shall represent their religious as well as their political opinions are, in truth, doing exactly what the "repeal of the Test Act" and "Catholic Emancipation" gave them the liberty to do; fulfilling the very purpose of these two measures. They are exercising the right obtained for them by the passing of those measures, after a long struggle with the intolerance and oppression which would have withheld it from them. One writer has alluded to the late Daniel O'Connell, and his exclusion from Parliament by the then existing laws, after he had been duly elected, as a case in point. A case in point it certainly is, but a case quite against the arguments of the writer who used it as an illustration. Daniel O'Connell was elected by a Roman Catholic constituency because he was a Roman Catholic; because his tenets were well known to those who chose him, and because he was pledged to support their religious as well as their political rights; and he was then deprived of his seat by the laws which forbid men of his religion to sit in the House of Commons; which said in effect, to constituencies "You may not have, or try to have, representatives of your own religious opinions; you must have those who conform to the religion of the State, however much you and they may therefore differ." To reiterate—for really the truth cannot be too often reiterated in face of such density of perception as these writers have shown—the very essence of the "freedom of election" which legislation has secured to us is that constituents shall, or at least may, satisfy themselves as to the religious as well as political opinions of those seeking to represent them, not satisfy a dominant party as in past times. As to the wisdom or the liberality of the constituents in this particular case, or the fitness of Mr. Howell to be their representative, I, of course, offer no opinion. I am merely explaining a principle in the abstract—a principle the nature of which ought by this time to be too well understood to need explanation. It may, however, be said—in the abstract also—that the practical exercise of this freedom of election does not necessarily imply any bigotry or narrow-mindedness whatsoever. An inquiry as to the religious opinions of a Parliamentary candidate involves no more intolerance than an inquiry as to his political opinions; and those who assert that it does, and that a constituency should be indifferent on the subject, are bound—logically—to assert that the constituency should be equally indifferent as to whether their representative were Conservative, Liberal, Radical, &c. The late Mr. John Stuart Mill objected to be asked what were his religious opinions when he was a candidate for Parliamentary election, and nothing could be weaker than his reason for objecting—the same reason as is at present urged in the case of Mr. Howell. No doubt, in private life, a man's religious opinions are matters merely between himself and his conscience. And in many public situations also it would be the extreme of illiberality to reject a man because of his religious belief or no belief. To object to a man, honest, trustworthy, and liberal-minded, being chosen to fill an executive office, for instance, would be so; for it would be tantamount to saying that he could not, on account of his religious opinions, be trusted to deal impartially in the administration of the laws. But it is quite a different thing when a man is to be chosen to legislate, to make, or amend, or repeal laws. It is not then a question of suspecting his honesty in the least, neither is it even a question of believing him to be, in the abstract, unfit to legislate; it is merely believing him to be not capable of undertaking to legislate according to the interests and opinions of that particular constituency. It is, in fact, believing that his very honesty and conscientiousness might oblige him to act contrary to the opinions and interests of those who had elected him on religious questions. It is therefore just as liberal as it is reasonable that a Christian constituency should refuse to be represented by an atheist (as in the case of the late Mr. J. S. Mill), and that a constituency of atheists should refuse to be represented by a Christian, and that a constituency of Jews should choose a Jew, and so forth. And as there are many questions—some of them already subjects of legislation, and others likely to be, the Burials Bill and disestablishment, for instance, upon which professing Christians differ almost as widely from each other as they do from Jews, atheists, &c.—it follows, as a consequence, that a member of one body of Christians might be altogether unfitted to represent in Parliament a constituency composed almost exclusively of members of another body. Take the question of disestablishment, for example. How could a constituency of staunch Churchmen be represented by a conscientious Nonconformist in the discussion of that? Or, say, on a question connected with national education, could a strictly orthodox Churchman, who conscientiously believes religion to consist in faith in the Thirty-Nine Articles and the Athanasian Creed, represent the opinions of equally conscientious Dissenters?

Trusting I have not intruded too much on your space,

I am, Sir, yours obediently,
ANNA PERRIER.

THE REPRESENTATION OF AYLESBURY.

To the Editor of the Nonconformist.

SIR,—There is doubtless too much ground for the overhauling you gave last week to Sir A. de Rothschild, M.P. for Aylesbury. When Mr. Austin Henry Layard was a Liberal, he, with Mr. Richard Bethell, afterwards Lord Westbury, was triumphantly sent to Parliament by this constituency, and if two out-and-out Liberals as they were could then be returned, as much could be done now, since the Rothschild influence has since that largely increased. A vigorous organisation is being instituted in the Hundred of Aylesbury, the promoters of which seem to have at heart chiefly the disestablishment question. At a meeting held by this party on the 3rd inst. at Bledlow Ridge, for the formation of a Liberal association at this meeting, a speaker is by the *Aylesbury News* reported to have said, "If this party could be united it was easy to send a second Liberal representative, Sir A. de Rothschild, of course, being the first." Of the two candidates ready for the representation, Captain Verney, R.N., and Mr. Glover, the latter, who would support disestablishment, was recommended for adoption. It would seem that the right sort of influence has not been brought to bear on Sir A. de Rothschild, and that he "of course" is considered quite acceptable by the Liberal constituents of the district. On two occasions Mr. George Howell has been run unsuccessfully as an independent candidate, and in a way that Sir A. de Rothschild was more likely to coalesce with Mr. S. G. Smith, his Tory colleague, than with Mr. Howell, who was, however, in many respects, an excellent candidate.

There is dissatisfaction now in the constituency at the prominence given by one section of the Liberal leaders to the disestablishment question, and it would be unwise to make matters worse by taking a too eclectic course of action at the present time. I read the *Nonconformist* with the greatest pleasure, and am also almost a lifelong teetotaller. I cannot, however, help thinking the making of disestablishment or the Permissive Bill test-questions, an ill-advised course, which may do more harm than good to either, admitting them to be wise and just. Could not the Liberals of Aylesbury educate Sir A. de Rothschild?

AN ELECTOR OF THE BOROUGH AND HUNDRED OF AYLESBURY.

John Habberton, the author of "Helen's Babies," has just published a new book, entitled, "The Crew of the Sam Weller."

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

PHONOGRAPHIC PROMISES. — Mr. Edison, the inventor of the phonograph, writes, in the *North American Review*, in a tone of proper enthusiasm about the future of his instrument. We are to have "books of 40,000 words, upon a single metal plate ten inches square"; songs, "reproduced with marvellous accuracy and power"; "a doll, which may speak, sing, laugh, or cry, may be safely promised our children for the Christmas holidays ensuing"; and "it will henceforth be possible to preserve for future generations the voices as well as the words of our Washingtons, our Lincolns, our Gladstones, &c., and to have them give us 'their greatest effort' in every town and hamlet in the country, upon our holidays."

Colleges and Schools.

REGENT'S PARK COLLEGE.

The annual reunion of the friends of this institution, at the close of the session, took place at the college on Tuesday evening, July 2. Tea and coffee having been served, the company adjourned to the elegant and spacious library to hear from the president a brief statement as to the general progress of the college, and to listen to a lecture by the Rev. C. Stanford, of Camberwell, on "Philip Doddridge." The chair was taken by Sir C. Reed.

Prayer having been offered by the Rev. F. W. Goadby, M.A., the meeting was addressed by Dr. Angus, who stated that the college session commenced with forty-three students, thirty-two being ministerial and eleven lay. Five ministerial students, and possibly seven, were leaving the college. Three lay students had applied for leave to enter as ministerial students. They had also received applications from twelve young men for admission to the college as ministerial students. The names of the students who had been successful in taking certificates and scholarships having been announced, Dr. Angus closed by remarking that there were quite as earnest and conscientious workers among those who had not taken rewards as among those who had, and that many were most acceptable as preachers, although not distinguished in the sphere of scholarship. The chairman followed with an interesting speech, in which he glanced at some of the facts in the life of Doddridge, about whom they had come to hear.

The lecturer, who, it was announced amidst cordial cheers, had become Dr. Stanford, then proceeded to deliver his lecture. Philip Doddridge, he said, was born in 1702—the year when the bell tolled for King William—in a small house in a narrow street running down to the Thames, his father being an oilman. Not the sign of a soul brightened at first the puckered and pinched little face, but he lived, although always a sickly child. The story of his being taught the facts of Scripture by his mother, from the Dutch tiles of the fireplace, was well known. But although he saw on them such things as a great Jonah coming out of a little whale, the Prodigal Son in a periwig, and Peter sailing in a Dutch three-decker, he was laying the foundation of that Scriptural knowledge which blossomed at last into the Family Expositor. He began to study for the ministry at Kidworth, of which place Dr. Stanford gave a graphic description. His career as a student, and as the successor of Mr. Jennings in the pastorate at Kidworth, were next traced. In 1729 he became the pastor of Castle-hill Church, Northampton, and entered upon his great work of training students for the ministry. His success in this, his friendly relations with Wesley and Whitfield, and a variety of other interesting matters, were dealt with by the lecturer in a charming manner, and well justified the chairman in expressing a hope that the lecture will be published in an expanded form. A vote of thanks to Dr. Stanford was moved by Sir C. Reed, seconded by Dr. Angus, and heartily cheered.

HACKNEY COLLEGE.

The annual meeting of the friends and supporters of Hackney College was held on Tuesday evening, in the Victoria Hall, adjoining Victoria Park Congregational Church. The Earl of Shaftesbury presided. Mr. E. J. Fenford, the student to whom the "Homes' Jubilee Prize" had been awarded, read his essay, entitled "Christ's Resurrection; its Place in Christianity."

The Rev. JOHN NUNN, the secretary, read the seventy-fifth annual report, which after some historical references, stated that the number of students in residence during the first half of the session was eighteen, and in the second half nineteen. The studies have been well maintained, and the report of the examiners—Dr. Stoughton, Dr. E. J. Evans, and the Rev. Henry Batchelor—were in general highly satisfactory. Nearly a thousand Sunday and week-day services had been conducted by the students during the ten months, and many gratifying testimonies had been received of the acceptableness of their labours. Three ministers who were trained at Hackney College had died during the year—the Rev. W. Clarke, of Canada; the Rev. G. F. Beveridge, who was wrecked with his wife and two children, all finding a watery grave while returning from Madagascar to England; and the Rev. H. J. Wonnacott, of Hull. The sum of 432*l.* had during the year been paid to the eight chapels from special endowment funds, and 63*l.* to three chapels on account of endowments charged on the general funds. Grants had been voted in seventeen instances by the committee to chapels or ministers, the total amount of these grants being 306*l.* The income for the year had been 3,136*l.* and the expenditure 3,172*l.* leaving a deficit at the end of the year of nearly 36*l.* With regard to the question of the removal of the college, the committee thought that it should be postponed. All their funded and other property was needed for educational purposes; but a college removal fund might be forthwith commenced.

The Rev. W. S. H. FIELDEN, secretary of the Colonial Missionary Society, in moving the adoption of the report and the appointment of the committee, said that the college was founded in the interests of evangelical truth, and in this respect it was exactly where it was seventy-five years ago. The Rev. A. C. BILLING, rector of Christ church, Spitalfields, expressed his thankfulness that there

was such an institution as Hackney College, and for the good it was doing. The Rev. R. H. LOVELL moved, and the Rev. Dr. KENNEDY seconded, a vote of thanks to the Chairman, the latter incidentally mentioning that Hackney College was founded by a clergyman, and that, according to its trust-deeds, its doors were open to members of the Church of England as well as Nonconformists, though, as the first principal was a Congregational pastor, it showed that the college was not intended to be connected with the Church of England especially. The motion having been very cordially adopted,

Lord SHAFTESBURY, in the course of his reply, said that the evangelical doctrine was not preached with the same determination as it used to be. He thought Mr. Lovell was wrong in saying that there was a universal resistance against the Gospel. There was, he admitted, a great repugnance against the Gospel, but there was not the same objection to listen to it as existed years ago. Nearly everywhere the message was now gladly received, though he did not say that it was always accepted. It was an undoubted fact that there existed a repugnance against entering a place of worship. It positively amounted to a superstition—a species of bigotry. People fancied that if they went into a recognised place of worship they were bound to a set of opinions, and bound to a certain course of action to which they did not feel inclined to submit. This was, perhaps, owing to a want of care on the part of their forefathers; and it was, therefore, their duty to go down to these people, and not wait till they came to them. Hackney College stood like an oasis in the desert, and he must confess that he was not prepared for what he had heard and seen that night. He was not prepared to find in that part of London such a confirmed, decided body of Evangelical men as he had met. And when he saw and heard what he had that night seen and heard, did they think he could in any way fall under the censure of Dr. Kennedy, and suppose that Episcopal ordination was necessary for the services of a body of men such as had risen from Hackney College? He held apostolic succession to be faith in the Lord Jesus Christ; and any man who preached the faith of the Lord Jesus Christ in all sincerity was as much entitled to preach the Word and to be called a minister of God, as if he had the hands of every Archbishop of Canterbury from the foundation of the diocese until now laid forcibly on his head at one and the same minute. (Applause.)

On the motion of the Rev. W. TYLER, seconded by the Rev. DE KEWER WILLIAMS, a vote of thanks was accorded to Mr. Lovell and his deacons for the use of the hall in which the meeting had been held Principal M'ALL having pronounced the benediction, the proceedings terminated.

WESTERN COLLEGE.

The annual meeting in connection with the Western College, Plymouth, was held on Wednesday, June 26, in the Union Chapel, Courtney-street, Plymouth. Mr. A. Hubbard presided. In the course of his opening speech, the chairman said that there never was a time when young men were needed to occupy the pulpits of their churches, and the number of applications received from various posts of the country was more than the Western College was able to satisfy.

The Rev. C. WILSON read the annual Report, which stated that the committee desired to acknowledge with devout thankfulness the harmony that had prevailed throughout the college, and the sustained interest of the churches in its support. The session opened with nineteen students, three of whom had now completed their preparatory studies, and would in due course enter upon their appointed spheres of ministerial labour. Under the direction of the Missionary Society, Mr. Beswick will proceed to Tahiti, and Mr. Hadfield to the Loyalty Islands, and Mr. Stephens will enter upon the pastorate of the church meeting in Norley Chapel, Plymouth. The public services conducted by the students during the past year had been 745, of which 230 had been gratuitous. In addition to the ordinary gratuitous services, the students had voluntarily engaged in open-air meetings. The financial statement presented last year showed an adverse balance of about 55*l.*, and the treasurer now reported that the income had been 1,494*l.* 3s. 4d., to meet an expenditure of 1,514*l.* 4s 1d., leaving a balance still due to the treasurer of 75*l.* 1s. 7d. The Rooker Scholarship had been awarded to Mr. Francis, who had reached the largest number of marks obtained by men of the first year on the examinations of the session. There had been under training the full number of students for which the college was constructed, and it would also be gratifying to the friends of the institution to know that the applicants for admission exceeded the vacancies caused by the removal of those who had completed their studies.

The tutors' reports were read by Professors CHAPMAN and ANTHONY. They each traced the course of study, and spoke highly of the merits of the students.

The Rev. C. B. SYMES, B.A., of Exeter, moved the adoption of the reports. He stated that at Exeter they felt entire confidence in the leadership of the college, and gratification at the success which the collegians had achieved. Mr. J. ROOKER, of Bideford, seconded the motion. The Rev. J. JULL, Bodmin, supported it. Congregationalism, he said, was somewhat weak in Cornwall. The Wesleyan section was very strong, and there had been a great revival of the Episcopal Church through the establishment of a bishopric in the county. But recent visits had assured him that there was a strong Congregational element in the towns and in most of the rural districts, and the Western College had not failed in doing good amongst them. The reports were then adopted. The Rev. T. Mann, of Trowbridge, moved a vote of thanks to the ministers who had conducted the examination of the students, and to the officers and committee for their past services. He expressed the conviction that the Western College deserved recognition and support by reason of its long history, and its fidelity to the great doctrines of Jesus Christ, and he suggested that in each county one or two of its old students should be specially appointed to plead the cause of the institution. The Rev. J. SELLICKS, Newton, seconded the motion. He said they had confidence in the leaders of the college, and with such material as they had to work upon, a good work would be sure to be accomplished.

The motion was adopted, and upon the motion of Professor CHAPMAN, seconded by Professor ANTHONY, Mr. R. W. Dale, M.A., was thanked for coming among them to deliver an address to the students, and preach the annual sermon.

Mr. DALE responded, and then proceeded with his address to the students, in the course of which he spoke of their calling as the noblest of all works to which God could call human energy to consecrate itself, and urged them to remember that it was by making the person of Christ everything that the Church in all ages had achieved its truest and noblest triumphs.

A public luncheon was provided in the Sherwell schoolroom, and in the evening Mr. Dale preached the annual sermon on behalf of the college, from the words, "Behold God is great, and we know Him not" (Job xxxvi. 26). In an eloquent sermon the preacher dwelt upon the various strivings of men after truth, and spoke of the high functions of the Christian ministers. There was a large congregation.

BRISTOL CONGREGATIONAL INSTITUTE.

The annual meeting of this institution wa on Wednesday, June 26, in the lecture-room attached to Highbury Chapel, Bristol. The Rev. Dr. Morton Brown presided. The fifteenth annual report, which was read by the Rev. T. B. KNIGHT, after some reference to the proposed conference on college reform, said it would be found that the Bristol institution, as well as that at Nottingham, had an important mission to carry out. The applications for admission had been unusually numerous and six had been successful, there being accommodation for no more. The financial statement, read by Mr. W. P. SIBREE, showed an income of about 1,075*l.*, and an expenditure a little under that amount. The Rev. E. J. HARTLAND then read the detailed reports of the examiners of the students—the Rev. W. Clarkson, the Rev. J. Mills, and the Rev. R. C. Prichett—all speaking very highly of the work of the students, and the Rev. J. MILLS observing in his report that the work of the institution was shown to be thoroughly adapted to secure the best results; and between tutors and students there was thorough co-operation. Summing-up the results, he said fourteen students had been examined, and eleven had passed in every subject. The CHAIRMAN then read the report in reference to the prizes with regard to "the supernatural in the New Testament." Five essays had been sent in upon the subject, and each essay in size was like a good-sized volume. Four of them were the finest essays he had ever had from any college, and he had been the examiner of many colleges during a long series of years. In the case of two decision was reserved. With regard to the others he proceeded at once with the distribution, as follows:—Alfred Jones—English literature, New Testament exegesis, Church history, and first-class in systematic theology. Edwin Lloyd—systematic theology (for the second year) and English language. J. H. Lewis—Christian evidences and logic. B. Grant—general history, Dr. BROWN then proceeded to deliver a brief address, congratulating the college upon the success which had attended the labours of Mr. Hartland and Mr. Knight. He hoped they might be long spared to do good work for the Church of God. (Applause.) The Rev. E. J. HARTLAND having read the names of the committee for the ensuing year, the Rev. E. S. PROUT, M.A., of Bridgwater, proposed the adoption of the report and accounts, and the appointment of the committee. Dr. EVANS, of New College, seconded, and dwelt upon the difficulties encountered by tutors and the exacting requirements for their onerous work. The resolution was carrisd unanimously. The Rev. GEORGE WOOD, in a few feeling remarks, referred to the loss they had sustained by the death of their late secretary, the Rev. R. P. Clarke, who had recently died at Bournemouth, after prolonged illness. The resolution was seconded and carried unanimously, and the proceedings shortly afterwards terminated.

Japanese rooms are being imported into this country. Every piece of the structures takes out and can be fitted together again in a few hours, without nail, glue, or peg. The price, with all sorts of art decorations and fittings, is 230*l.* The Prince of Wales has ordered one. It is said they are specimens of the unblemished work of a people with whom good taste is traditional.

THE CONGRESS AT BERLIN.

BOSNIA AND HERZEGOVINA.

The twelfth sitting of the Congress on Thursday lasted three hours, and the questions decided are said to have been those relating to Montenegro, the navigation of the Danube, the Holy Places, and the occupation of Bosnia and Herzegovina. The Montenegrin frontier is adjusted in the manner already stated. With regard to the Danube, the freedom of the navigation is maintained, the only reservation being that Russia, while acknowledging the entire freedom of the navigation in time of peace, does not admit such freedom in time of war. As to the Holy Places, it is said to have been decided that the rights acquired by France cannot be tampered with on any pretext or in any shape, and that these rights shall be recorded in the treaty. The Congress endorsed the article of the treaty relating to the monks of Mount Athos. With reference to Bosnia and Herzegovina, the Turkish Plenipotentiaries announced that they had received instructions from the Ottoman Government to accept in principle the occupation by Austria, with the reservation that Austria and Turkey shall negotiate the details directly. Count Andrassy raised no objection to the form of this adhesion. The actual form of the declaration of the Turkish delegates was as follows:—

The Sublime Porte, in consideration of the views expressed by the Great Powers assembled in Congress as to the temporary occupation of Bosnia and Herzegovina by Austria-Hungary, consents to this temporary occupation, while reserving the right of coming to a direct understanding with Austria-Hungary on preliminary questions.

ARRANGEMENTS AS TO GREECE.

The Congress was chiefly occupied at its thirteenth sitting on Friday with the affairs of Greece. It was decided that the Greek provinces of Turkey, together with Crete, should, in accordance with the Treaty of San Stefano, receive autonomy secured by a European guarantee. The claims of Greece were warmly supported by M. Waddington and Count Corti, the representatives of France and Italy. After these gentlemen had explained their views, Lord Beaconsfield arose and delivered, the *Times* correspondent says, "a remarkable speech, in which he traced the tendency of the Greek Question," and, after referring to the interest he had always felt in it, said "he had long hesitated before bringing himself to consent to the motion tabled by M. Waddington for the simple reason that it indicated too precisely the limits of rectification demanded, and because this indication seemed to him to limit the sovereign will of the Porte." He had, however, yielded to the arguments which had been brought forward. The speech of the noble lord elicited a short reply from Count Schouvaloff, who said that the Slavs were the brothers of the Greeks, that there was no antagonism between them whatever, and that Russia would prove this by unreservedly supporting the motion submitted to the Congress. Finally the Plenipotentiaries, according to one of the Berlin correspondents of the *Times*, adopted the following resolution:—

The Congress invites the Sublime Porte to come to an understanding with the Government of the Hellenic Kingdom for the rectification of the frontiers. It is of opinion that the line should be drawn from the Valley of Salambria, otherwise called Peneus, on the Ægean, to the mouth of the Kalamas, otherwise called the Thyamis, on the West coast. In the event of difficulties arising in the negotiations for this purpose the Powers are ready to render their good offices as mediators between the two States.

The Turkish Plenipotentiaries confined themselves to declaring that they had no instructions on the subject, and that as it was simply a question of invitation they would raise no objection to signing the minutes. This decision is reported to have caused profound dissatisfaction among the Greeks. The Russian Agency says:—"The Protocols of the Congress will contradict the assertion that Russia would be completely opposed to the annexation of Crete to Greece. They will contain a declaration made by Prince Gortschakoff in a sitting of the Congress to the effect that Russia, bound by the Treaty of San Stefano, could not in the Congress take the initiative relative to Greece, but that all favourable proposals would be certain of her support, Russia having always defended in the East not any particular kind of Christians, but all Christians whatever and their rites. The Protocols themselves and the history of the Congress will, doubtless, show which Power it was that opposed the proposal in favour of Greece."

One correspondent at Berlin says:—"The proposed new Greek frontiers begin at Larissa, having for their real limit the river Salempria, which flows into the Gulf of Salonica. This includes, not only the rebellious districts, but the rich plain of Pharsala. Then the frontier follows the south bank of the Salempria, and takes a northward direction and reaches the shore of Lake Janina. Whether Janina and that important centre is to belong to Greece is not decided. This question will be decided by the commission for tracing the frontiers, and eventually by the Conference which will meet in September; but there is no doubt of this, that on account of the ardour of their Greek sympathies the inhabitants will finally return to Greece. From this point the frontier will extend in a line inclining south to the Bay of Bourkos. You will see that, with one slight difference, viz., that of Mount Olympus as the eastern frontier, these limits are those you have already published. Olympus was first proposed by the

French Plenipotentiaries, but afterwards was changed for fear of difficulties."

BATOUM AND THE DARDANELLES.

The Congress, at its fourteenth sitting on Saturday, was occupied with the question of Batoum. There seems to have been considerable apprehension that the Congress would have been wrecked on this difficulty. The Russian plenipotentiaries, it was known, had applied for fresh instructions from St. Petersburg, as they would not venture to make any concession without the express consent of the Czar, who had given a decided opinion on the point. On the other hand, the English envoys laid great stress on Batoum not being ceded to Russia unless English commercial and maritime interests were fully safeguarded. The final decision of the Czar was not known until Saturday, when Prince Gortschakoff announced to the Congress that Batoum would be made a free port, that Khotour would be ceded to Persia, and that Bayazid would be restored to Turkey. According to one of the *Times* correspondents, at the opening of the sitting, to nearly everybody's astonishment, Prince Gortschakoff declared that his august master, as a proof of his desire to satisfy legitimate interests which he was anxious to reassure, had resolved to make Batoum a free port. The Prince briefly explained the Czar's ideas, the motives which influenced him, and the effect he hoped for. Then, too, no less to the surprise of the Congress, Lord Beaconsfield announced in concise and graceful terms that England could not but be satisfied with the equitable and reassuring resolution of the Czar, the spontaneity and advantages of which the Congress must appreciate. Prince Bismarck followed by congratulating the two former speakers on their language and decision. The question appearing thus solved, no vote was taken, but Lord Salisbury spoke on behalf of the Lazes, a portion of whom ought to be protected against violent annexation to a Government they strenuously rejected. Prince Bismarck with courteous alacrity took note of this declaration, expressing a hope that satisfaction might be given to the legitimate aspirations of the "interesting tribe" so well defended by Lord Salisbury. Various details were then submitted to the Congress, which adjourned at half-past five o'clock. The *Daily News* correspondent says that when the question of the Dardanelles was discussed, Lord Salisbury said that had Batoum been assigned to Russia on conditions which would have rendered it a menace and a danger, England would have required stronger guarantees for the Straits. As, however, it seemed certain that the Batoum question would be settled satisfactorily, she would agree to the present arrangement respecting the Dardanelles remaining in force. The other Powers assented, and the matter was settled in this manner.

One of Reuter's telegrams says :—"It is noticed that frequent interviews take place between Lord Beaconsfield and Prince Gortschakoff, and the Russian Chancellor has openly expressed his opinion that of all the plenipotentiaries the English Prime Minister possesses to the greatest extent the true qualities of a statesman."

According to one statement, the Congress will on this day consider the wording of the Treaty, and the signing will be on Saturday, some of the Plenipotentiaries having an objection to a Friday. Prince Bismarck will leave the same day for Kissingen. If this programme should be carried out the Congress will have lasted exactly one calendar month, as it assembled for the first time on the 13th June.

From Constantinople we learn that several Councils have recently been held at the Porte to consider the decisions of the Congress. At one of these councils Server Pasha spoke in favour of an alliance with Russia, and maintained that Turkey ought never to have trusted to the promises of "perfidious England." Another member remarked that the Powers had met, not to modify the Treaty of San Stefano, but to divide the Sultan's possessions among them. Notwithstanding these declarations nobody believes that the decisions in Berlin will be seriously opposed. Among the Pashas the irritation is great, but among the rest of the community, including the Turks, the prospect of changes which will give security to life and property is hailed with delight.

The Constantinople correspondent of the *Daily News* telegraphs that there is evidently a growing opposition to the Sultan, and that it is quite possible some attempt will soon be made to replace Murad on the throne.

ARRANGEMENTS AS TO BULGARIA AND EAST ROUMELIA.

The *Vossische Zeitung* of Berlin says that the following are the resolutions of the Congress as to Bulgaria and East Roumelia. The northern portion of Bulgaria will be a principality under the supremacy of the Porte. The frontiers of this principality, which will be accurately determined by a politico-military commission to be appointed by the Congress, will be fixed according to the following broad outlines: The northern frontier to be the Danube and Trajan's Wall, with especial relation to the line of railway from Czernavoda to Kustendjie; the eastern to extend to the mouth of the Karakioi; the southern to follow the line of the Balkans to the vicinity of Orkhanie, whence it is to pass southward, skirting the Etropol Balkans, towards the Kurbetchka Balkans, and then westward to the new Servian territory of Pirot; the western to follow the old Turco-Servian frontier as far as the Lower Timok. The Prince of Bulgaria, who will have to pay an annual tribute as a sign of his dependence on the Porte, and whose nomination will be subject to the Sultan's confirmation, will be elected by an assembly of notables. This assembly is to be composed of members appointed by the chiefs of communes and the consuls who may be delegated for this purpose by the Congress. The succession to the throne is to be hereditary, and the members of reigning families are not eligible as candidates in the first election. All the fortresses of Bulgaria are to be dismantled. Internal order is to be maintained by the Bulgarian militia, which will at first be placed under the command of a general officer. As to East Roumelia, it is to be bounded on the north by the Balkans, all details as to frontier being referred to the military commission. The northern frontier is to extend to Orkhanie, from which point the western frontier is to follow the Etropol Balkans as far as Kustendil, and thence southward by way of Djuma, on the river Struma, to Demir-Hissar. The southern frontier is to proceed in a north-easterly direction by Mustapha Pasha (which is to remain Turkish) to the Black Sea. The southernmost point of the frontier is not yet fixed; it will probably be between Ayathop and Sosopoli, so that Burgas will be Roumelian, which will give the new province the advantages of a large harbour. The Christian governor of Eastern Roumelia is to be appointed and dismissed by the Porte, in concurrence with the Powers represented at the Congress. All religions are to have equal rights, and education is to be free. Internal order is to be maintained by a national militia, under the command of a general appointed by one of the Powers. The Turks are to retain the right of occupying the Balkan passes and of sending their troops through East Roumelia, provided that the troops so engaged are regulars, and are paid by the Porte. No fortifications are, however, to be erected by the Porte within the borders of the province.

THE FRENCH PRESS ON THE DECISIONS OF THE CONGRESS.

A letter from Paris, dated Sunday night, says:—"There is no diminution in the dissatisfaction of the French press at the acts of the Congress, and the trifling sops flung to this country—religious equality in Europe and maintenance of French rights over the Holy Places in Asia—are not of a character to disarm Liberal criticism and to appease those politicians who look a short way ahead." The *Temps* marvels whether matter-of-fact Englishmen will be gulled by what Prince Bismarck is reported to have said to the *Times* correspondent by "that curious mixture of insinuation and menace, of flattery and intimidation." The *Temps* goes on to observe:—"The irritation in England is great and general. It not only shows itself in sectarian sheets like the *Daily News*, which addresses itself to a public of inferior culture, and which coined money for six months out of the massacres at Batak; journals which a short time ago resolutely supported the Government now show it hostility. Great is the deception and indignation of the Conservative party, which sees with anxiety the star of its chief on the wane. A dislocated Opposition is recovering courage, and is preparing to overthrow an adversary who, so powerful and popular a month ago, has become a subject of astonishment and scandal for his party. Who does not remember the impression produced in England and in Europe by the circular of Lord Salisbury—when troops were brought from India, when Lord Beaconsfield announced that he would go to Berlin, when he traversed Belgium and Germany amid populations anxious to catch a glimpse of him?" And the *Temps*, after alluding to the honours which were supposed to await the Prime Minister on his return—strawberry leaves and a garter—likens Lord Beaconsfield to the rocket which, after shooting up to the skies brilliant as a comet, falls to the earth a blackened stick. The *Temps* cannot understand how all this has occurred, and can only imagine, let us say, that the man of Gath has proved too much for David. The *Débats*, naturally enough, continues to express its disapproval of the work accomplished at Berlin, finding that the Treaty of San Stefano has simply been altered in form and not in fact. "Every day," exclaims this paper, "the telegraph brings us the news of some fresh success gained by Russia, and gained in general with surprising facility." And the *Débats* has the cruelty to cite the numerous points of vital interest which certain Powers stood pledged to defend, and upon which concessions have been made which are almost equivalent to their abandonment. The general opinion of that portion of the French Press which occupies itself with matters not frivolous is that the Treaty of Berlin will have but an ephemeral existence. The *Republique Française* condemns the arrangements decided upon by the Congress, and pities the poor diplomatists who have lent themselves to the spoliation of Bessarabia and have abandoned Greece. It says "the Treaty of San Stefano in all its brutality would have been less prejudicial from the point of view of public law and political morality than the Treaty of Berlin."

The fact of civil and religious liberty having been established by act of Congress in Roumania, Servia, and Bulgaria, has elicited from the chief representatives of the Twelve Tribes here the warmest thanks. M. Crémieux, on learning what had been done, at once telegraphed his congratulations to M. de St. Vallier, who wrote back :—"In defending and securing the triumph of the cause of the Israelites in Roumania, Servia, and Bulgaria before the Congress, we have defended the cause of justice, humanity, and civilisation." It is said that M. Crémieux, on reading this letter, exclaimed :—"Jesus died in the year 33, and now over a further surface of a few millions of square yards, at the end of 1,845 years the persecution of the Jews in the name of a God of mercy and pardon is perhaps about to be renounced!"

MISCELLANEOUS.

Mr. Richard, M.P., Professor Leone Levi, and M. Passy, presented to Prince Bismarck, on Thursday, a memorial advocating arbitration in preference to war. The memorial is based upon the vote of the Paris Congress of 1856 recommending mediation in all international difficulties.

It is extremely doubtful whether the Bulgarians will voluntarily accept Prince Charles of Roumania for their ruler, as there is no good feeling between the dwellers on the two sides of the Danube.

A letter from Vienna says :—"The occupation of Bosnia and Herzegovina has been postponed until next month, in order to allow time both to determine the bases of the administrative and technical preparations, and to enable the fugitives to be restored to their homes without delay. The operations in the dry and mountainous region of Herzegovina are expected to be attended with difficulty, owing to the scarcity of water in that region during summer. The public mind in Hungary is much irritated on the subject of the occupation."

With the hope of putting an end to the rising in the Rhodope Mountains the Russian authorities are about to issue a manifesto to the insurgents, offering them a general amnesty for the past and protection from molestation at the hands of the Bulgarians in the future, on condition that they lay down their arms and return to their villages. It is not expected that much confidence will be placed in the promises held out.

THE ANGLO-TURKISH TREATY.

In accordance with the promise made by Ministers in both Houses on Monday night, the following "Correspondence respecting the Convention between Great Britain and Turkey of June 4, 1878," has been laid before Parliament :—

"No. 1.—THE MARQUIS OF SALISBURY TO MR. LAYARD.

Foreign Office, May 30, 1878.

"Sir,—The progress of the confidential negotiations which have for some time past been in progress between Her Majesty's Government and the Government of Russia make it probable that those articles of the Treaty of San Stefano which concern European Turkey will be sufficiently modified to bring them into harmony with the interests of the other European Powers, and of England in particular.

"There is, however, no such prospect with respect to that portion of the treaty which concerns Turkey in Asia. It is sufficiently manifest that, in respect to Batoum and the fortresses north of the Araxes, the Government of Russia is not prepared to recede from the stipulations to which the Porte has been led by the events of the war to consent. Her Majesty's Government have consequently been forced to consider the effect which these agreemen ts, if they are neither annulled nor counteracted, will have upon the future of the Asiatic provinces of the Ottoman Empire and upon the interests of England, which are closely affected by the condition of those provinces.

"It is impossible that Her Majesty's Government can look upon these changes with indifference. Asiatic Turkey contains populations of many different races and creeds, possessing no capacity for self-government and no aspirations for independence, but owing their tranquillity and whatever prospect of political well-being they possess entirely to the rule of the Sultan. But the Government of the Ottoman dynasty is that of an ancient but still alien conqueror, resting more upon actual power than upon the sympathies of common nationality. The defeat which the Turkish arms have sustained and the known embarrassments of the Government will produce a general belief in its decadence and an expectation of speedy political change, which in the East are more dangerous than actual discontent to the stability of a Government. If the population of Syria, Asia Minor, and Mesopotamia see that the Porte has no guarantee for its continued existence but its own strength, they will, after the evidence which recent events have furnished of the frailty of that reliance, begin to calculate upon the speedy fall of the Ottoman domination, and to turn their eyes towards its successor.

"Even if it be certain that Batoum and Ardahan and Kars will not become the base from which emissaries of intrigue will issue forth, to be in due time followed by invading armies, the mere retention of them by Russia will exercise a powerful influence in disintegrating the Asiatic dominion of the Porte. As a monument of feeble defence on the one side, and successful aggression on the other, they will be regarded by the Asiatic population as foreboding the course of political history in the immediate future, and will stimulate, by the combined action of hope and fear, devotion to the Power which is in the ascendant, and desertion of the Power which is thought to be falling into decay.

"It is impossible for Her Majesty's Government to accept, without making an effort to avert it, the effect which such a state of feeling would produce upon regions whose political condition deeply concerns the Oriental interests of Great Britain. They do not propose to attempt the accomplishment of this object by taking military measures for the purpose of replacing the conquered districts in the

possession of the Porte. Such an undertaking would be arduous and costly, and would involve great calamities, and it would not be effective for the object which Her Majesty's Government have in view, unless subsequently strengthened by precautions which can be taken almost as effectually without incurring the miseries of a preliminary war. The only provision which can furnish a substantial security for the stability of Ottoman rule in Asiatic Turkey, and which would be as essential after the reconquest of the Russian annexations as it is now, is an engagement on the part of a Power strong enough to fulfil it, that any further encroachments by Russia upon Turkish territory in Asia will be prevented by force of arms. Such an undertaking, if given fully and unreservedly, will prevent the occurrence of the contingency which would bring it into operation, and will, at the same time, give to the populations of the Asiatic provinces the requisite confidence that Turkish rule in Asia is not destined to a speedy fall.

"There are, however, two conditions which it would be necessary for the Porte to subscribe before England could give such assurance.

"Her Majesty's Government intimated to the Porte, on the occasion of the Conference at Constantinople, that they were not prepared to sanction misgovernment and oppression, and it will be requisite, before they can enter into any agreement for the defence of the Asiatic territories of the Porte in certain eventualities, that they should be formally assured of the intention of the Porte to introduce the necessary reforms into the government of the Christian and other subjects of the Porte in these regions. It is not desirable to require more than an engagement in general terms, for the specific measures to be taken could only be defined after a more careful inquiry and deliberation than could be secured at the present juncture.

"It is not impossible that a careful selection and a faithful support of the individual officers to whom power is to be entrusted in those countries would be a more important element in the improvement of the condition of the people than even legislative changes, but the assurance required to give England a right to insist on satisfactory arrangements for these purposes will be an indispensable part of any agreement to which Her Majesty's Government could consent. It will further be necessary, in order to enable Her Majesty's Government efficiently to execute the engagements now proposed, that they should occupy a position near the coast of Asia Minor and Syria. The proximity of British officers, and, if necessary, British troops, will be the best security that all the objects of this agreement shall be attained. The Island of Cyprus appears to them to be in all respects the most available for this object. Her Majesty's Government do not wish to ask the Sultan to alienate territory from his sovereignty, or to diminish the receipts which now pass into his treasury. They will, therefore, propose that while the administration and occupation of the island shall be assigned to Her Majesty, the territory shall still continue to be part of the Ottoman Empire, and that the excess of the revenue over the expenditure, whatever it at present may be, shall be paid over annually by the British Government to the treasury of the Sultan.

"Inasmuch as the whole of this proposal is due to the annexations which Russia has made in Asiatic Turkey, and the consequences which it is apprehended will flow therefrom, it must be fully understood that if the cause of the danger should cease the precautionary agreement will cease at the same time. If the Government of Russia should at any time surrender to the Porte the territory it has acquired in Asia by the recent war, the stipulations in the proposed agreements will cease to operate, and the island will be immediately evacuated.

"I request, therefore, your excellency to propose to the Porte to agree to a convention to the following effect, and I have to convey to you full authority to conclude the same on behalf of the Queen and of Her Majesty's Government:—

'If Batoum, Ardahan, Kars, or any of them shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further portion of the Asiatic territories of the Sultan, as fixed by the definitive Treaty of Peace, England engages to join the Sultan in defending them by force of arms. In return, the Sultan promises to England to introduce necessary reforms (to be agreed upon later between the two Powers) into the government of the Christian and other subjects of the Porte in these territories; and, in order to enable England to make necessary provision for executing her engagement, the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England.'—I am, &c.,

(Signed) SALISBURY.

"No. 2.—SIR A. H. LAYARD TO THE MARQUIS OF SALISBURY.

"Therapia, June 5, 1878.

"My Lord,—I have the honour to enclose the Convention of Defensive Alliance between England and Turkey to secure the Sultan's territories in Asia for the future against Russia, signed yesterday at the Imperial Palace of Yeldiz by His Excellency Safvet Pasha, the Turkish Minister for Foreign Affairs, and myself, as Her Majesty's Ambassador Extraordinary and Plenipotentiary.—I have, &c.,

(Signed) "A. H. LAYARD.

"Convention of Defensive Alliance between Great Britain and Turkey, signed June 4, 1878.

"Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, and His Imperial Majesty the Sultan, being mutually animated with the sincere desire of extending and strengthening the relations of friendship happily existing between their two Empires, have resolved upon the conclusion of a Convention of Defensive Alliance with the object of securing for the future the territories in Asia of His Imperial Majesty the Sultan.

"Their Majesties have accordingly chosen and named as their Plenipotentiaries, that is to say:—

"Her Majesty the Queen of the United Kingdom of Great Britain and Ireland, Empress of India, the Right Honourable Austen Henry Layard, Her Majesty's Ambassador Extraordinary and Minister Plenipotentiary at the Sublime Porte;

"And His Imperial Majesty the Sultan, His Excellency Safvet Pasha, Minister for Foreign Affairs of His Imperial Majesty;

"Who, after having exchanged their full powers, found in due and good form, have agreed upon the following articles:—

ARTICLE I.

"If Batoum, Ardahan, Kars, or any of them shall be retained by Russia, and if any attempt shall be made at any future time by Russia to take possession of any further territories of his Imperial Majesty the Sultan in Asia, as fixed by the definitive Treaty of Peace, England engages to join his Imperial Majesty the Sultan in defending them by force of arms.

"In return, his Imperial Majesty the Sultan promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the Government and for the protection of the Christian and other subjects of the Porte in these territories; and in order to enable England to make necessary provision for executing her engagement, His Imperial Majesty the Sultan further consents to assign the Island of Cyprus to be occupied and administered by England.

ARTICLE II.

"The present Convention shall be ratified, and the ratifications thereof shall be exchanged, within the space of one month, or sooner if possible.

"In witness whereof the respective Plenipotentiaries have signed the same, and have affixed thereto the seal of their arms.

"Done at Constantinople, the 4th day of June, 1878.

(L.S.) "A. H. LAYARD.
(L.S.) "SAFVET.

"No. 3.—SIR A. H. LAYARD TO THE MARQUIS OF SALISBURY.—(Received July 8.)

"Therapia, July 1, 1878.

"My Lord,—I have the honour to enclose the original Annex to the Convention entered into between England and Turkey, for the occupation of the Island of Cyprus by the former, signed this day by the Grand Vizier and myself.

"Your lordship will perceive that I have made the alterations in Articles III. and IV. as instructed by your lordship, to prevent the Porte from claiming as average revenue under the third clause the yield of land it has let or sold under the fourth. The Grand Vizier insisted upon inserting in Article III. the amount of surplus of revenue over expenditure, but it is provided that the sum mentioned is to be verified hereafter.

"The Article providing that Turkey shall not be called upon, in case of the evacuation of the island, to pay for improvements, &c., was withdrawn from the Annex on the assurance given by me to the Grand Vizier that your lordship would cause a revised Article to be framed in the sense desired by His Highness, but at the same time meeting the objections put forward by your lordship.—I have, &c.,

(Signed) "A. H. LAYARD."

"Annex to the Convention of Defensive Alliance between Great Britain and Turkey, signed June 4, 1878.

"The Right Hon. Sir A. H. Layard, G.C.B., and His Highness Safvet Pasha, now the Grand Vizier of His Majesty the Sultan, have agreed to the following Annex to the Convention signed by them as Plenipotentiaries of their respective Governments on June 4, 1878:

"It is understood between the two high contracting parties that England agrees to the following conditions relating to her occupation and administration of the Island of Cyprus:

"I. That a Mussulman religious tribunal (Mehkéméi Shéri shall continue to exist in the island, which will take exclusive cognisance of religious matters, and of no others, concerning the population of the island.

"II. That a Mussulman resident in the island shall be named by the Board of Pious Foundations in Turkey (Evkraf) to superintend, in conjunction with a delegate to be appointed by the British authorities, the administration of the property, funds, and lands belonging to mosques, cemeteries, Mussulman schools, and other religious establishments existing in Cyprus.

"III. That England will pay to the Porte whatever is the present excess of revenue over expenditure in the island; this excess to be calculated upon and determined by the average of the last five years, stated to be 22,936 purses, to be duly verified hereafter, and to the exclusion of the produce of State or Crown lands let or sold during that period.

"IV. That the Sublime Porte may freely sell and lease lands and other property in Cyprus belonging to the Ottoman Crown and State (Arazii Miriyé vé Emlaki Hermayoun), the produce of which does not form part of the revenue of the island referred to in Article III.

"V. That the English Government, through their competent authorities, may purchase compulsorily, at a fair price, land required for public improvements, or for other public purposes, and land which is not cultivated.

"VI. That if Russia restores to Turkey Kars and the other conquests made by her in Armenia during the last war, the Island of Cyprus will be evacuated by England, and the Convention of the 4th of June, 1878, will be at an end.

"Done at Constantinople, the 1st day of July, 1878.

(Signed) "A. H. LAYARD.
"SAFVET."

THE ISLAND OF CYPRUS.

In view of the importance attached to the new acquisition of Great Britain in the Mediterranean, we give a sketch of the Island of Cyprus from "Murray's Handbook for Travellers," which will be read with interest. Cyprus is the most eastern island of the Mediterranean, and lies off the coast of Syria. It is 145 miles in length, extreme breadth fifty-five miles, and its minimum breadth twenty-seven miles, having an area of 4,500 square miles—about the size of Jamaica, or nearly a third less than Yorkshire—and has now a population of 200,000. It has hitherto been but little visited by travellers, owing to the erroneous statements regarding it. There is, however, no reason why travellers should not visit this island with as great impunity as any other part of the Levant. The climate varies in different parts; the northern region is the most hilly and wooded, and the least fertile, and the heat in that district is tempered by the winds from the Karamanian Mountains, which preserve the frozen snow in the highest spots during the greater part of the year. The cold is very severe in winter. In the plains of the southern districts of Cyprus the heat of the sun is excessive, but is moderated by the sea breezes. The richest as well as the most agreeable parts of the island are in the vicinity of Cerinea and Paphos (Baffo). Larnaka, the chief seaport of the island, is about a quarter of a mile distant from the sea; the consuls and most of the European inhabitants reside at a suburb on the seashore, called by the Italians the Marina, which is the chief depot of the commerce of the whole island. Although Larnaka is situated in what is regarded as the worst part of Cyprus, the country around being arid, this port, it is stated, has been selected solely owing to the safe anchorage of its roads. About an hour's ride from Larnaka, situated on the borders of the large Salt Lake, on the road to Citti, is a mosque in which the Turks suppose to be interred the body of the wet-nurse of their prophet. Nikosia, the capital of Cyprus, was besieged by the Turks under Mustapha in 1570, the siege lasting forty-five days, when it was taken by storm; between the gates of Famagusta and Baffo, situate in a pretty garden, is a small mosque in which is interred the Bairactar, or standard-bearer, who first planted the Turkish flag on the walls. From the summit of the minaret of this mosque the best view, it is stated, is to be had, the mulberry and palm trees being interspersed with minarets and ancient Christian churches, now converted into mosques. The principal products of the island are wheat, barley, cotton, silk, madder-roots, olive oil, wine, carobs, hemp, pitch, wool, tobacco, salt, fine timber, and fruit; there is an average yield of 1,246,000 gallons of wine and 198,000cwt. of salt. These are stated to form four-fifths of the entire exportation, which is at present principally to Marseilles, Leghorn, Trieste, and Coast of Syria. Nearly the entire imports consist of British goods brought from Beyrout, Constantinople, Smyrna, and the Mediterranean ports. Efforts were made in 1866 to increase the growth of cotton.

From Limasoi there is a considerable trade in the shipment of wines and raki, made in the vicinity, to Egypt and the islands of the Archipelago; large quantities of carobs, which grow in the neighbouring forests, are shipped to Russia and Italy. To the sportsman, Cyprus offers a wide and untrodden field. Its hills and valleys are described as swarming with hares, partridges, francolins, bustards, and quails; in the winter, woodcocks, snipe, and wild duck are found in great abundance; mufflons, or wild sheep, and wild boars, are to be had at Cape St. Epiphanius, the district around which, called the forest of Acama, is uninhabited. The antiquities of the island belong to three distant epochs—Grecian, Roman, and Christian. The period of the Byzantine dukes lasted nine centuries; and among many fine churches erected at that period is still to be seen the superb one of Machera. There is a conjecture, for which no ground is assigned, that the monuments of that period were in a great part destroyed during the time that the island was held by Richard I. of England.—*Daily Telegraph.*

Dressmakers are said to be in despair because no whalebone is to be had for love nor money. It is given as a reason that petroleum has so thoroughly beaten whale oil out of the field that whales were not killed to the same extent. If so, how grateful the whale should be!

Professor H. C. Wood, junior, has, according to the *New York Hospital Gazette*, analysed the seeds of sophora speciosa, a native plant of Texas, and has detected a new alkaloid, which he names sophoria. Half of one of the seeds is said to be sufficient to produce delicious exhilaration, followed by a sleep lasting one or two days.

Epitome of News.

The Queen and Princess Beatrice are expected to leave Windsor Castle for Osborne on Friday.

On Thursday Prince Frederick Charles and Princess Louise Margaret of Prussia took leave of Her Majesty and left the Castle for the Continent. The Duke of Connaught accompanied their Royal Highnesses to Ostend.

Princess Alice, the Duchess of Hesse, and the Duke of Hesse have arrived at Eastbourne for a two months' sojourn.

The Earl of Beaconsfield (the *Daily Telegraph* says) is expected to return from Berlin on Friday next. It is stated that the London Conservative Associations have arranged to give him a "grand reception." An address, it is said, will be presented to his lordship at Charing-cross Station, and the members of the associations will line the route to Whitehall.

In walking from one of the rooms of his official residence in Downing-street into the garden in the rear on Saturday morning, Sir Stafford Northcote struck his head against the sash of the window, which had not been completely opened, and inflicted a wound upon his forehead which, though happily not of a dangerous character, was so severe as to induce his medical attendants to order him to be kept quite quiet for two or three days.

A Cabinet Council was held on Saturday, which the Chancellor of the Exchequer was prevented from attending in consequence of the accident referred to above.

A Cabinet Council was also held on Monday, which was attended by all the Ministers now in London with the exception of the Chancellor of the Exchequer, who is, however, recovering very satisfactorily from the effects of his recent accident, and hopes to be in the House of Commons to-morrow night.

Two hundred members of the Conservative party assembled at the Foreign Office on Monday, to hear a statement from the Home Secretary (in the absence of the Chancellor of the Exchequer) with regard to public business. The right hon. gentleman announced that the Valuation Bill would be withdrawn, but a strong effort would be made to carry the Highways Bill. He also made known the alterations in the Cattle Trade Bill which the Government had resolved to make. These were subsequently described in the House of Commons during the debate on the bill.

Mr. Gladstone delivered an address on "Homer" to the members of the Eton College Literary Society on Saturday evening.

The O'Conor Don, Mr. Smyth, and others interested in the passing of the Irish Sunday Closing Bill, have issued a strong whip to the supporters of the measure, urging them to spare no effort to be present to-morrow, when the fate of the bill must be sealed one way or other—for this session, at least.

It is stated that no orders will be issued by the Government for the return of the Reserve men to their homes until the arrival of Lord Beaconsfield from Berlin, when the subject will at once come before the notice of the Cabinet.

On Wednesday Nottingham Castle Museum was opened by the Prince of Wales. His Royal Highness was accompanied by the Princess. There was a general holiday in the town, and the streets were handsomely decorated. One of the incidents of the day was the singing of "God bless the Prince of Wales" by 17,000 Sunday-school children in the market-place. There was a display of fireworks in the forest, and the market-place and the Castle were illuminated by electric lights.

The annual meeting of the Cobden Club was held on Saturday, at the rooms of the Century Club, Pall Mall, Mr. T. B. Potter, M.P., in the chair. In moving the adoption of the report, the chairman said that at the present moment the prospects of Free Trade and Cobdenic principles were by no means cheerful, and some thought the members of the club ought to lie on their oars and not take any decided steps. His idea, however, was that, far from relaxing their efforts, they should redouble them with a view to hold the position they had gained. Mr. Peter Rylands, M.P., in seconding the adoption of the report, expressed his conviction that the club would find its work very difficult while the country was under the influence of the present Prime Minister. There was not, he said, a single principle lying at the root of Cobden's teaching which obtained the slightest sympathy from Lord Beaconsfield.

Lord Shaftesbury presided on Saturday at the annual festival of the Royal Normal College and Academy of Music for the Blind at the college in Westow-street, Upper Norwood. The proceedings began with an inspection of the college, which was followed by readings given by the pupils, and by a concert, in which the pupils also took the principal part. The meeting was addressed by Lord Shaftesbury, the Duke of Westminster, Sir Rutherford Alcock, Lord Richard Grosvenor, and others. Dr. Armitage said the cost of each pupil was 60*l.* a year, but that 70 or 80 per cent. of the inmates of the institution learned to maintain themselves, chiefly as pianoforte tuners.

The Hospital Sunday Fund on Saturday evening amounted to about 16,000*l.*

By the will of Miss Robertson, of Elgin, the sum of 30,000*l.* is bequeathed to religious and charitable purposes. Mr. Spurgeon's College and Orphanage each receive 4,000*l.*; Schemes of the Free Church of Scotland, 2,000*l.*; the London Missionary Society, the London City Mission, and the Baptist Missionary Society, each 2,000*l.*; the Bible Society 3,000*l.*, besides other bequests. Mr. Spurgeon is one of the trustees.

Mr. Bright, replying to a letter in which the writer asked him to vote in support of the Permissive Bill, says that he is in favour of legislation to promote temperance, but it must be legislation that is practical and just, and which offers fair ground of expectation that it will be useful and effective. He does not expect temperance legislation to make progress until the Permissive Bill is abandoned, and a more practical and reasonable measure is offered in its place. He regrets to differ from some of his friends in Birmingham and elsewhere on this difficult question.

Lord Shaftesbury on Wednesday distributed the prizes to the boys on board the training ships Arethusa and Chichester, lying off Greenhithe. In considering the vast rising population of this country, his lordship lamented that more than two-thirds of the sailors employed by English shipowners were foreigners, and these, as a rule, he said, were not so good seamen as Englishmen, and they would desert us in case of war.

Mrs. Clara L. Balfour, the well-known temperance writer and lecturer, died on Wednesday at her residence in Croydon, in her seventieth year. The funeral took place in the Paddington Cemetery on Monday, when the service was conducted by the Rev. Dr. Todd. Besides the relatives, a considerable number of sympathising friends assembled in the chapel of the cemetery and grounds. A memorial sermon will be preached on Sunday evening next, in Church-street Chapel, Edgware-road, by the Rev. Dawson Burns, M.A.

The *Examiner* mentions a rumour that a Vigilance Committee has been formed among the members of several clubs for the purpose of repressing by energetic measures any slander concerning them or their relatives which may appear in any of the so-called society papers. They consider that one trans-Atlantic importation calls for the other, and that our personalities are not perfect without Judge Lynch to temper them.

It is stated that an anti-Free-Trade movement has been commenced in Wolverhampton and Birmingham, and that a committee has been formed to urge that reciprocity duties ought to be imposed by Government upon such nations as lay heavy duties upon British manufactures.

The nineteenth annual meeting at Wimbledon opened on Monday under the most favourable conditions of weather, and many high scores were made. The first prize in the Alfred Series, which was the only event decided, was won by Lieutenant Ward of the 2nd Flint Rifle Volunteers, with a highest possible score of 35 points in seven shots at 200 yards.

Two carriages forming part of a through train from Paddington for Birkenhead left the metals on Monday evening at the junction of the Birkenhead and Holyhead lines. About thirty persons are reported to have been injured, twelve seriously and three, at least, it is feared, fatally.

Complete returns have now been published of the results of the twenty-two elections held in France on Sunday. Of the candidates returned, seventeen are Republicans and three are Conservatives. In two cases a second ballot will be necessary.

The Shah, according to a report current at Vienna, intends to hasten his return to Persia, owing to disturbances which have taken place in his absence. He is now in Vienna.

A telegram from Brisbane states that the discovery of gold in New Guinea will lead to a "rush" of colonists into that vast territory from Australia.

The Emperor William's wounds have now healed, and His Majesty is gradually increasing in strength.

The King and royal family of Spain left Madrid on Friday for the Escurial, where the State funeral of the late Queen Mercedes is to take place on the 17th inst. on a grand scale.

Vera Sassulitch, the Russian lady whose trial was the subject of so much comment some time ago, is at Geneva, and has been entertained at a banquet given by Henri Rochefort and other notorious Communists.

Friday, being the anniversary of the declaration of American independence, was observed as a general holiday in the United States.

It is reported that Mrs. Tilton has been formally expelled from the membership of Plymouth Church.

Prince Louis Napoleon arrived at Copenhagen on Friday. A large crowd had collected at the railway station, and cheered the Prince. He is lodged in the royal palace; but the report that he has his eye on the Princess Thyra is authoratively denied.

A Melbourne telegram states that an International Exhibition will be held in that city in 1880.

The Belgian envoy at the Vatican and his secretary have received leave of absence for several months. It is believed that this is only a preparatory step to the abolition of the Legation, which is to Belgium only a source of diplomatic troubles.

Senor Zorilla, formerly a Spanish Minister, who since 1877 has been forbidden to enter France under pain of imprisonment, has been arrested at Enghien, near Paris, and conducted back to the frontier.

The *North German Gazette*, referring to the numerous reports published in the newspapers with regard to the future position and attitude of the Duke of Cumberland, says that hitherto no step has been officially taken on any side in the matter, and that all the reports which are being circulated rest solely on conjecture or invention.

The Governor of Madras regards the condition of the Presidency with so much alarm that he has addressed a special report to the Supreme Government on the subject. His Grace says the monsoon is light and irregular, prices are rising, and the distress must greatly increase unless there is a general rainfall for a fortnight. The Supreme Government hope that the Duke's apprehensions will be dispelled by the rain which had begun to fall, but they sanction his plans for several large and useful works on the coast, and a number of engineer officers now absent in England on leave have been warned to be in readiness to return.

News has been received from the Cape to June 18. Edmund Sandilli, the Gaika chief, is still negotiating with the Colonial Government respecting terms of peace. The sub-chief Namba surrendered unconditionally on June 11. A *Times* telegram says:—"With the death of the chiefs Sandilli, Seyolo, and Anto, and the surrender of Dhimba, the Kaffir rebellion is at an end. General Thesiger will come to Cape Town next week, and then proceed to Natal. The principal defensive measures proposed by the Ministry have passed the Assembly. The Budget speech proposes fresh taxation to the amount of about £200,000."

Disturbances are feared at Montreal at the Orange celebrations on July 12. The mayor has issued a proclamation stating that no crowds will be allowed to assemble, and that measures will be taken to preserve the peace and arrest all disturbers. The Orange leaders have taken legal opinion as to the legality of this proclamation, and have therefore given notice that the procession will take place. Military preparations are being made for the preservation of order.

Nobiling, the criminal who attempted the life of the German Emperor, is very slowly recovering from his self-inflicted wounds. Though it is still doubtful whether he will survive, his condition the last few days has been sufficiently improved to permit of his being subjected to repeated examinations. Among the statements extracted from him there is one of the utmost importance. He declares that he planned his crime alone, and that he carried it out alone. He, however, communicated his intention to some acquaintances, whose names he refuses to give up. This declaration is said to be fully confirmed by the investigations of the police. Notwithstanding the most extensive inquiries instituted in every possible direction no trace of conspiracy has been discovered.

Savfet Pasha has requested Sir Austen Layard to consent to the expulsion of Mr. Gallenga from Constantinople, and the British Ambassador has referred the matter to the Consular Judge.

The Nile is rising well both in Upper and Lower Egypt. The Committee of Inquiry into Egyptian revenues is busily engaged in various questions of detail, and has prepared a plan to extinguish all liabilities by 1888.

According to a telegram from Wellington, New Zealand, Sir George Grey has had a most satisfactory interview with the Maori Chief Rewi, who gives his entire adherence to the Government, and has made arrangements for a meeting in September with Rewi and the Native King.

Prince Milan opened the Servian Parliament on Sunday. In his speech from the throne he said that Servia, independent and enlarged, would acquire fresh strength for the development of the national forces.

Despatches from Fiji give an account of a great earthquake at Tanna, New Hebrides, which raised the land along the shore and harbour about 20ft. Millions of fish were thrown up and destroyed, also a number of canoes.

Gleanings.

Mdlle. Albani has been engaged for the Imperial Opera, St. Petersburg, next winter. She is only to sing twice a week, and her salary will be 280*l.* per night.

A man was killed by a circular saw, and in his obituary notice it was stated that he was "a good citizen, an upright man, and an ardent patriot, but of limited information with regard to circular saws."

An old Scotch lady had an evening party, where a young man was present who was about to leave for an appointment in China. As he was exceedingly extravagant in his conversation about himself, the old lady said, when he was leaving, "Tak guid care o' yoursel, my man, when ye're awa'; for, mind ye, they eat puppies in Cheena!"

An Irish labourer, who was lying in a ditch very much the worse for liquor, was encountered by the priest of his parish. Very much shocked, his reverence turned the drunkard over, who muttered, "Where am I?" "On the road to hell," replied the priest sternly. "I thought," said Pat, with national readiness, even in his cups—"I thought so when I heard Father Murtagh's voice on the road to o."

A STAGE SUPPER AND ITS RESULTS.—Mr. J. L. Toole presided at the anniversary festival of the Theatrical Fund, held last week at the Freemasons' Tavern, and, in proposing the principal toast, related the following:—"I will, in my own name, tell you of an experience of a stage supper, and which is not without its bearing on the business before us. I was playing Bob Cratchett in the *Christmas Carol* at the Adelphi, under Mr. Webster's management, and every night at eight, for forty nights, I had to carve a goose and a plum-pudding—Mr. Webster was always particular in this respect, and generously provided a real goose and a real plum-pudding, which were served smok-

ing hot for Mrs. Cratchett and the seven little Cratchetts, of course including Tiny Tim. The children always had enormous portions given them, and they all ate heartily every night; but what really troubled me was the conduct of the little girl who played Tiny Tim. That child's appetite appalled me. I could not help noticing the extraordinary rapidity with which she consumed what I gave her, and she looked so wan, and thin, and so pitiful that her face used to positively haunt me. I used to say to myself before I began, 'Well, Tiny Tim shall have enough this time at all events,' and I'd pile her plate more and more each evening, until I remember she had on one occasion nearly half the bird, and potatoes, and seasoning, and apple-sauce, until I hardly knew how she could carry it away to the fireplace where she sat on a low stool, in accordance with the story, for to eat it. To my amazement she cleared her plate as quickly and was as eager as ever, pushing forward for plum-pudding with the others. I grew alarmed, and spoke to Mrs. Alfred Mellon, who was playing Mrs. Cratchett, respecting this strange phenomenon, 'I don't like it,' I said; 'I can't conceive where a poor little delicate thing like that puts the food.' Besides, although I like the children to enjoy a treat—and how they kept on enjoying it for forty nights was a mystery—I got into a condition that if I dined at a friend's house and a goose was on the table I regarded it as a personal affront. But I said, referring to Tiny Tim, 'I don't like greediness; it is additionally repulsive in a refined-looking, delicate little thing like this; besides, it destroys the sentiment, and when I as Bob ought to feel most pathetic, I'm always wondering where the goose and pudding are, or whether anything serious in the way of a fit will happen to Tiny Tim before the audience in consequence of her unnatural gorging.' Mrs. Mellon laughed at me at first, but eventually we decided to watch Tiny Tim together. Well, ladies and gentlemen, we watched as well as we could, and the moment Tiny Tim was seated and began to eat we observed a curious shuffling movement at the stage fireplace, and everything I had given her, goose and potatoes and apple-sauce, disappeared behind the sham fire, the child pretending to eat as heartily as ever from the empty plate. When the performance was over Mrs. Mellon and myself asked the little girl what became of the food she did not eat, and, after a little hesitation, frightened lest she had got into trouble, which we assured her should not happen, she confessed that her little sisters—I should mention they were the children of one of the scene-shifters—waited on the other side of the stage fireplace, and the whole family enjoyed a hearty supper every night out of the plentiful portions to which I, as Bob, had assisted Tiny Tim. When I told the story to Charles Dickens, he replied, 'Toole, you ought to give that child the entire goose?'"

Births, Marriages, and Deaths.

MARRIAGES.

GREENFIELD—FOSTER.—July 4, at Highbury Chapel, Bristol, by the Rev. Professor Godwin, uncle of the bride, assisted by the Rev. Arnold H. Thomas, William Smith Greenfield, M.D., of Wimpole-street, London, to Charlotte, youngest daughter of Mr. Joseph Foster, Bristol.

COX—GIDDINS.—July 3, at Union Chapel, Islington, by the Rev. Henry Allon, D.D., Henry Norris, eldest son of Mr. Henry Cox, of Highbury, to Emily Fearn, youngest daughter of Mr. George Giddins, of Islington. This being the first marriage in the new church a handsome Bible was presented to the young couple by the pastor and deacons.

TOMS—STOUGHTON.—July 3, at Kensington Chapel, by the Rev. J. C. Harrison, assisted by the Rev. H. S. Toms, brother of the bridegroom, Joseph, eldest son of Joseph Toms, Esq., of The Woodbury, Enfield, to Hartie Newell, third daughter of the Rev. Dr. Stoughton, of Ealing.

COWARD—BENNETT.—July 3, at Harley-street Congregational Chapel, Bow-road, by the Rev. Lewis Pearse, Christopher T. Coward, Esq., of The Ferns, Burdett-road, Limehouse, to Emily, third daughter of James Bennett, Esq., of 54, Turner's-road, Limehouse.

STRICKLAND—SLADE.—July 3, at Robertson-street Congregational Church, Hastings, by the Rev. W. Guest and Rev. J. Griffin, Francis, youngest son of Edmund Strickland, of Hastings, to Jane Elizabeth, elder daughter of William Slade, of Hastings.

LILLEY—MALLALIEU.—July 4, at Headingley Hill Congregational Church, by the Rev. A. H. Byles, Joseph Alfred, son of Enoch Lilley, Hunslet, to Harriet Caroline Louisa, eldest daughter of Benjamin Mallalieu, Headingley.

EDWARDS—EDWARDS.—July 4, at Upper Holloway Chapel, by the Rev. J. R. Wood, assisted by the Rev. M. Bergin, Joseph Bennington, son of J. J. Edwards, of Sutton, Surrey, to Jennie, youngest daughter of Charles Edwards, of 25, Richmond-villas, Seven Sisters'-road, N.

SMEAL—M'KERROW.—July 6, at Trinity Presbyterian Church, Bowdon, by the Rev. J. M. M'Kerrow, B.A., Birmingham, brother of the bride, Peter Barrie Smeal, of Manchester, to Sarah Christina, youngest daughter of the late Rev. William M'Kerrow, D.D.

DEATH.

MARTIN.—July 5, at 19, Belgrave-road, the Rev. Samuel Martin, of Westminster Chapel, aged 61.

HOLLOWAY'S OINTMENT AND PILLS.—It is admitted by every one who has personally tried these noble remedies for any eruptions, sores, ulcers, bad legs, &c., or who have witnessed their purifying and healing effects on others suffering from such maladies, that nothing more can be desired than these medicaments possess. The Ointment relaxes the swollen muscles, diminishes inflammation, assuages pain, and even alleviates dangerous maladies which may have lasted for months, or even years. Holloway's excellent preparations are effective singly, resistless in combination, and have been recommended by grateful patients to be sought as the alternatives when all other means of regaining health have failed. Their action is temperate, not violent, or reducing.

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		C	D	A	B	E	B.
		a.m.	a.m.	p.m	p.m.	p.m.	p.m.
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Edinburgh	arr.	4 35	8 40	6 0	7 45	7 45	7 45
Glasgow	,,	4 50	9 0	...	7 50	7 50	7 50
Greenock	,,	5 55	9 52	...	8 23	8 23	8 23
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